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LAMBETH
AND
THE VATICAN:
OR ANECDOTES OF THE
CHURCH OF ROME,
OF THE
REFORMED CHURCHES,
AND OF
SECTS AND SECTARIES.

VOL. II.

94242

The Vatican.

LONDON:
JOHN KNIGHT & HENRY LACEY,
PATERNOSTER ROW.
MDCCCXIV.

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more hours in the Study of Divinity than of Poesy. I may presume then that the little peece which incloses this Letter will not be ut-terly unacceptable to you, tho' Author has conceald his Name. 'Twas written to preserve the Christianity of the new Testament.

Your Tragedy of Esther w.th some short hints of cursory remark lyes by me waiting your Call, or your Order. 'I shall be glad to see you' whensoever your affairs & your health will permitt you to make a visit with your Son to Newington on a Wednesday Wednesday at 2 a clock.

I wish you, Sir for your Boys sake & for & Worlds, a perfect recovery: And may so painfull a Loss as you have lately sustaind awaken such pious & Devout Sentiments in you, that may render the remnant of Life more abundantly useful

I am, Sir, with sincere wishes of your happiness in this & a future World

Your obed.t humble Servt

I. Watts

Sir

Newington March: 9th 1735/6

Your great Loss in ye departure of Mrs Duncombe & the frame of Spirit wch greatly shro her letter, give a sort of Contrast of Passions. There is pleasure in ye midst of pain derived from ye Contemplations of an absent friend in ye midst of happy Spirits. May her God & her Bible & her hope, be all your Comforters. Forgive me, Sir if I speak a free thought of my heart to you. Our Nation in ye polite part of it are gone so far into Deism, or into such a sort of Christianity as is next him to it, that when I am introduced into ye acquaintance of any polite Writers of ye Age, I know not whether they are Christians or no, till they discover it to me. Tis with much satisfaction therfore I read your Transcript of your Wives letter, as it declares her sentiments & rejoices you: And by with a sort of Surprize I read, that you have spent many

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DIVINITY AND DIVINES.

MARIAZELL.

THE Church of Mariazell, which is the centre of all the devotion of the Austrian dominions, innumerable pilgrims repairing thither in annual processions from Vienna and other cities of the Empire, has nothing to recommend it, except its antiquity, and the picture to which it owes its fame. The latter is just one of those modern Greek paintings which are so common in Italy, and which are there ascribed, by the believing multitude, to the pencil of the apostle Luke. The maiden mother holds the holy infant in her arms, but both are so covered with silver, that only the heads are allowed to be seen. An irruption of the Tartars had driven a Servian priest to save himself by flight, and he carried along with him this Madona, the only ornament of his rude

church. As he wandered for safety through this mountainous region, a light suddenly burst from heaven, and the Madona herself, descending in the clouds with her infant son, in the very same attitude in which she was represented in the picture, ordered him to hang it upon a tree which she pointed out, and sent him forth to proclaim to the world, that, through it her ear would ever be open. On the spot where the tree stood, the church was afterwards built; as the fame of the miracles soon spread over all Germany, and as they were frequently performed in behalf of princes, the altars of Mariazell have been crowded for more than eight hundred years, and its treasury continued to overflow with gold and silver, and precious stones, till Joseph II. removed part of its riches into the imperial exchequer. Maria Theresa had hung up as a votive offering, figures in silver of herself and of all her family: the unnatural son melted down his mother, and brothers and sisters, and carried his profanity so far as to subject to a similar process, the four angels of the same costly metal, who guarded the high altar. The treasury of Mariazell used to be reckoned the richest in Europe, after that of Loretto, and as in the latter, the renewed devotion of the faithful is again restoring its lost splendour. In the centre of the

gloomy church stands a small and dark chapel, dimly lighted up by a single lamp, whose ray is eclipsed by the glare of precious stones and metals that are profusely scattered within. A silver railing guards the entrance, and around this costly fence kneel the crowded worshippers, supplicating their various boons from the holy picture within, which they can scarcely see. Behind the chapel rises an insulated pillar, surmounted by a stone image of the Virgin. It was surrounded by a double circle of pilgrims, The inner circle consisted of females; they were all on their knees in silent adoration. The outer circle contained only men; they had not so much devotion, either in their looks or attitude, and stood by carelessly leaning on their staffs.

The sun was just going down behind the bare precipices of the neighbouring mountains, and the company was thus arranged to await the signal for chaunting the Ave Maria. The aisle in which they were assembled was cold and sombre; the weak rays of light passing through the stained glass of a large Gothic window, covered them with a hundred soft and varied tints, and not a whisper disturbed the solemn silence, except the indistinct murmur of prayer from the holy chapel. At length the sun disappeared, and the bell gave the signal for the

evening service. The young women in the inner part of the circle immediately began to move slowly round the pillar on their knees, singing with voices in which there was much natural harmony, a hymn to the Virgin, nearly in the following strain, while the men stood motionless, taking up the burden at the end of every stanza, and bending to the earth before the sacred image.

Fading, still fading, the last beam is shining;
Ave Maria! day is declining.
Safety and innocence fly with the light,
Temptation and danger walk forth with the night;
From the fall of the shade, till the matin shall chime,
Shield us from danger, and save us from crime.
Ave Maria! audi nos.

Ave Maria! hear when we call.
Mother of Him, who is brother of all;
Feeble and failing we trust in thy might;
In doubting and darkness, thy love be our light;
Let us sleep on thy breast while the night taper burns
And wake in thine arms when the morning returns.
Ave Maria! audi nos.

EPITAPH AT LEIPZIG.

In the cemetery belonging to the city of Leipzig, one of the largest and most homely in Europe, whose most interesting grave is that of Gellert, the pious father of German literature, is an old epitaph extremely characteristic of the

reigning spirit of the place, but in much too light a strain to be imitated, though undoubtedly the writer held it, in his day to be a very ingenious combination of piety and bank business. It is in the form of a bill of exhange for a certain quantity of salvation, drawn on, and accepted by the Messiah, in favour of the merchant who is buried below, and payable in heaven at the Day of Judgement.

AWFUL DEATH.

A Protestant clergyman of Hirschberg in Silesia, was killed in his pulpit: a thunder storm burst over the town one Sunday while he was preaching; the top of the pulpit was suspended from the ceiling of the Church by an iron chain; the lightning struck the spire, penetrated the roof, and descended along the chain. The wig of the old man, who was continuing his discourse undisturbed, was seen in a blaze; he raised his hands to his head, gave a convulsive start, and sunk dead in his pulpit.

CARDINAL WOLSEY.

The circumstances which first awakened in the breast of Henry VIII. the feelings which led to the fall of Wolsey, have been variously represented. That the Cardinal gave the king an

inventory of his own private wealth by mistake, and thereby ruined himself, is a known deviation from the truth of history.... Our immortal Shakespeare, however, has not injudiciously represented the fall of that great man, as owing to an incident which he had once improved to the destruction of another. Hollinshed, p. 796, 797, gives the following account of the transaction. "Thomas Ruthall, bishop of Durham, was after "the death of king Henry VII. one of the privy "council to Henry VIII. to whom the king gave "in charge to write a book of the whole estate "of the kingdom, &c. Afterwards, the king "commanded Cardinal Wolsey to go to this bis-"hop, and to bring the books away with him. "This bishop having written two books, (the one "to answer the king's command, and the other "intreating of his own private affairs,) did bind "them both after one sort in vellum, &c. Now, "when the Cardinal came to demand the book "due to the king, the bishop unadvisedly com-"manded his servant to bring him the book ".bound in white vellum, lying in his study, in "such a place. The servant accordingly "brought forth one of the books so bound, "being the book intreating of the state of the "bishop, &c. The Cardinal having the book "went from the bishop, and after (in his study

"by himself) understanding the contents thereof "he greatly rejoiced, having now occasion "(which he long sought for) offered unto him, "to bring the bishop into the king's disgrace. "Wherefore he went forthwith to the king, de- "livered the book into his hands, and briefly in- "formed him of the contents thereof; putting "further into the king's head, that if at any "time he were destitute of a mass of money, "he should not need to run further therefore "than to the coffers of the bishop. Of all "which when the bishop had intelligence, &c. "he was stricken with such grief of the same, "that he shortly through extreme sorrow, ended "his life at London, in the year of Christ, 1523. "After which, the Cardinal, who had long be- "fore gaped after his bishopric, in singular hope "to attain thereunto, had now his wish in "effect, &c."

PIETISTS.

Burnet, in the history of his own Time, has a a passage relating to a sect of Christians of whom but little is generally known, and whose name is prefixed to this article. He says that "the breach, that ran through the Lutheran "Churches, appeared at first openly at Ham- "burg, where many were going into stricter

" methods of piety, who from thence were called "Pietists;" Addison, who travelled through Switzerland not long after the time of which Burnet spoke, writes that "there is a new sect sprung " up in Switzerland which spreads very much " in the Protestant cantons. The professors of " it call themselves Pietists; and as enthusiasm " carries men generally to the like extravagan- " cies, they differ but little from several sectaries " in other countries. They pretend in general " to great refinements, as to what regards the " practice of Christianity."

THE VATICAN.

The magnificent palace of the pope is thus denominated from one of the seven hills of Rome, at the foot of which it stands. The library in this edifice is one of the most celebrated in the world; for manuscripts it is particularly remarkable. One called " par excellence," the Vatican manuscript, is a Greek Version of the Bible, which rivals the Alexandrian. Both have been in some degree falsified by later hands than the original writers, and both are in some degree mutilated. The Vatican manuscript approaches nearest to the old Greek version unaltered by Origen, the Alexandrian manuscript come nearest to the Hexaplar copy—and on the value attach-

ed to these two depends the merit of the others. The library was fixed in the Vatican under the pontificate of Martin the Fifth, but it had been erected by Nicholas the Fifth, who was elected to the papal chair in 1447. It was almost entirely destroyed by the army of the Emperor Charles the Fifth, but was restored to its former splendour, and much enriched with manuscripts and books by Pope Sixtus the Fifth. It is now very courteously *shown* to strangers, but the jealousy of the court of Rome, does not allow so minute an examination of the manuscript as is required for the purposes of accurate information. Many works, which were known to have been in existence cannot now be discovered, and it may be laid down as a general rule, that whatever of the older manuscripts, would militate against the papal hierarchy, has either been destroyed, or so effectually concealed, that the eye of the traveller may search for it in vain.

LUTHER.

The Augustine monastery at Erfurth, in which the young Luther first put on the cowl of the hierarchy, which he was to shake to its foundations, and strove to lull with his flute the impatient longings of a spirit that was to set Europe in flames, has been converted to the purposes o

an orphan asylum; but the cell of the Reformer has been religiously preserved, as the earliest memorial of the greatest man of modern times. The gallery on which it opens is adorned with a Dance of Death, and over the door is the inscription

Cellula, divino magnoque habitata Luthero,
Salve, vix tanto cellula digna viro!
Dignus erat qui regum splendida tecta subiret,
Te dedignatus non tamen ille fuit.

The cell is small and simple, and must have been a freezing study. Beside his portrait is hung a German exposition of the text, "Death "is swallowed up in victory," in his own hand writing, and written in the form in which old books often terminate, an inverted pyramid. There is a copy of his Bible so full of very good illuminations, that it might be called a Bible with plates. The wooden boards are covered with ingenious carving and gilding, and studded with pieces of coloured glass, to imitate the precious stones which so frequently adorn the manuscripts of the Church. It is said to have been the work of a hermit of the sixteenth century, who thus employed his leisure hours to do honour to Luther; yet, Protestant hermits are seldom to be met with.

MARTIN LUTHER.

SAINT VERONICA.

St. Veronica, or St. Suaire, *i. e.* St. Napkin, or the Handkerchief, (which was at first called *Vera Icon*, or true image) of St. Veronica, which she is said to have given to our Saviour as he was going to his crucifixion, to wipe his face, and to have received it back with a lively impression of his countenance upon it. This relic was formerly kept at Lucca, but now at Rome, where it is shown with great pomp every Good Friday. Mr. Boyd, translator of Dante, says, "I have since learnt that it was a double hand-"kerchief, and that a double impression was "made, consequently there was one at each "place."

IRISH PERSECUTION PREVENTED.

It is related in the papers of Richard, Earl of Cork, that towards the conclusion of Queen Mary's reign, a commission was signed for the persecution of the Irish protestants, and to give greater weight to this important affair, Dr. Cole was nominated one of the commission. The Dr. in his way to Dublin, halted at Chester, where he was waited upon by the mayor, to whom in the course of conversation he imparted the object of his mission, and exhibited the leather box that contained his credentials. The

mistress of the inn where this interview took place, being a protestant, and having overheard the conversation, siezed the opportunity, while the doctor was attending the mayor to the bottom of the stairs, of exchanging the commission for a dirty pack of cards, on the top of which she facetiously turned up the knave of clubs. The doctor, little suspecting the trick, secured his box, pursued his journey, and arrived in Dublin, on the 7th of October, 1558. He then lost no time in presenting himself before Lord Fitzwalter and the privy council, to whom, after an explanatory speech, the box was presented, which, to the astonishment of all present, was found to contain only a pack of cards. The Doctor, greatly chagrined, returned instantly to London to have his commission renewed: but while waiting a second time on the coast for a favourable wind, the news reached him of the queen's decease. This tale greatly diverted queen Elizabeth, to whom it was related by Lord Fitzwalter, and she afterwards allowed this woman, whose name was Elizabeth Mathershed, an annuity of forty pounds a year.

SCOTTISH PRAYER.

In the year 1379, a dreadful pestilence happened in the northernparts of this kingdom, inso-

much that whole families were swept away. During the height of this calamity, the Scots took the advantage to enter the land, and carried off great spoils in small parties, but durst not stay long for fear of infection. Asking some of the English the reason of so great a mortality among them, and being told that it came "by the grace of God," they therefore by way of preservative used every evening and morning the following prayer or charm: "God and St. Magno, St. Thomas "and St Andrew, shield us this day from God's "grace, and the foul deaths that Englishmen "die upon."

DISSOLUTION OF MONASTERIES.

Henry the Eighth has been often blamed by the catholics for the dissolution of the religious houses, yet his daughter Mary granted twenty scites of them in the first year of her reign. Great as all the riches were, which Henry the Eighth appropriated at the Reformation, yet they were soon squandered away, without being of any benefit to the crown in particular, or the nation in general. Dr. Burton in his ecclesiastical history of Yorkshire, says, that "the estates of "the religious houses were supposed to be really "worth ten times more than they were rated at, "even at the time of their dissolution and if to

" this we add the difference in the value of " money between that time and the present, one " would think that such an addition of revenue " to the crown, might have been sufficient " almost to have superseded the necessity of " any other taxes."

SINGULAR EXTRACT FROM A WILL.

Thomas Cumberworth, gent. of the diocese of Lincoln, by his last will made in the year 1460, thus provides for his funeral. "Furst I gyf my " sowle to Gode my Redemptur, and my " wretched bodie to be bery'd in a chitte, with- " out any kyrte (that is a shroud without any " coffin) in the north yle of the paryshe kirke of " Somerthy." Ex. Mem. Lum. Episc. Linc.

KNIGHTS TEMPLARS.

It is remarkable that the order of the Knights Templars was suppressed by Pope Clement the Fifth in 1307, and their possessions in England were transferred to other religious uses, particularly to the *Knights Templars of St. John of Jerusalem*: yet we see in a deed seven or eight years after their suppression, although it is intimated that they were no longer *Lords of the Fee*: no other possessor of it is mentioned; it is not much to be wondered at, that no notice should be taken of the suppression so early as

1308, when the order was hardly dissolved, especially as the king seemed at first to favour them, and wrote to the pope to stop proceeding, against them, for in that year there is mention of their fee, in the parish of Madingley, where the Knight Templars had a Manor.

GERMAN SUPERSTITION.

At least sixty thousand pilgrims repair annually to Alberndorf, a village of Silesia, to pray in its gaudy, gimcrack church, and meditate upon an eminence, along the slope of which some idiot or another has built a crowd of small chapels, in exact imitation, as these poor people most conscientiously believe, of Mount Calvary. Their roads are impassable; but at every half mile a Virgin is stuck upon a tree. One was adorned with an inscription which hailed her as "the true "Lilly of the Holy Trinity, and the Blooming "Rose of Celestial Voluptuousness!"

Sey gregriisset! Du wahres Lilchen
Der heiligen Dreyfaltigkeit!
Sey gregriisset! Du bliihende Rose
Der himmlischen Wollusbarkeit!

FORBEARANCE.

Answer of an old abbot to his convent on the monks censuring a lapsed brother.

Peccantem damnare caveo, nam labimur omnes;
Aut sumus, aut fuimus, aut possumus esse quod hic est.

GLAREAN'S SEAT IN THE COLLEGE OF BALE.

Menkenius, in his book De Charlataneria Eruditorum, gives the following as an instance of the extravagant premeditated actions of men of learning, to excite attention and make themselves talked of.

Henri Lorit Glarean, was one of the priests of Erasmus and had taught philosophy at Bâle, and history and poetry at Fribourg with universal applause: but although by the publication of several excellent works in prose and poetry, he had shown himself superior to the masters of arts, yet not having been graduated, he had no right even to place himself on an equality with them, and the professors of Bâle not knowing what place to assign him in their public assemblies, he was obliged (mortifying as it must have been to such a mind) either to seat himself at the end of the master of arts bench, or to mix with the crowd of students. He concealed his chagrin however, for some time, in expectation that they would at last grant or point out for him a more honourable situation: but the appointment was so long in embryo, that at last, on a day appointed for the creation of doctors, Glarean made his appearance in the auditory, mounted on an ass. The eyes of the whole assembly were immediately turned on him; and each made his own com-

ments on so strange an appearance; some thought him mad; others that he was making game of those on whom they were just going to confer the cap. But no one could refrain from bursts of laughter, when the animal, either from fear or surprise, perhaps from pleasure, at being in such good company, began braying and throwing out his hinder legs. At last the rector of the university demanded of Glarean the reason of such conduct. "I have done it," replied he, "to relieve you from the embarrass-"ment you have so long been in, touching the "place you ought to assign me, either among "the doctors or the master of arts; and as I "have no intention of standing any longer, you "now behold the seat I shall in future occupy "in your assemblies."

DAVID PAREUS.

David Pareus, a celebrated protestant divine, of Silesia, who was born in 1548, had a faith in dreams. His son tells us that he found in his father's diary an account of several dreams, and other augural observations. Here follows an instance of them. Pareus wrote in his diary, under the 26th of December, 1617, that he had dreamed a cat scratched his face, and that it was certainly an ominous dream, *sine dubio*

ominorum. Having received two days after, the first sheet of a book of his literary antagonist, that was printing at Mentz, he said that was the cat which scratched him, and sat down that explication of his dream in his journal!

REVEREND MR. TOPLADY.

The following seems a specimen of evangelical painting, as well as pious liberty: it is by the Rev. Mr. Toplady, vicar of Broad Hembury. "The painter," he says, "chooses the materials "on which he will delineate his piece. There are "paintings on wood, on glass, on metals, on "ivory, on canvass. So God chooses and se- "lects the persons on whom his uncreated spirit "shall, with the pencil of effectual grace, re-de- "lineate the holy likeness which Adam lost. "Among these, are some, whose natural capaci- "ties, and acquired improvements, are not of "the first rate: there the image of God is paint- "ed on *wood.* Others of God's people are not "those quick sensibilities and poignant feelings "by which many are distinguished; there the "holy Spirit's painting is on *marble.* Others are "permitted to fall from their first love, and to "deviate from their steadfastness? these the *holy* "*spirit paints on glass,* which perhaps the first stone "of temptation may injure. But the celebrated

" artist, will in time repair those breaches, and " restore the frail brittle Christian to his original " enjoyments, and to more than his original pu- " rity: and what may seem truly wonderful, " divine grace restores the picture by breaking it " over again. It is the broken hearted sinner to " whom God will impart the comforts of salva- " tion. The ancients painted only in water co- " lours: but the moderns (from A. D. 1320) have " added beauty and durability to their pictures, " by painting them in oil, *applicable to hypocrites* " *and true believers.* An hypocrite may outward- " ly bear something that resembles the image of " God; but it is only in *fresco* or *water colours,* " which do not last, and are at best, laid on by " the hand of dissimulation. But, (if I may ac- " commodate so familiar an idea to so high a " subject,) *the holy spirit paints in oil*: he accom- " panies his work with unction and with power," &c. &c.

SAINT AUGUSTIN'S CASUISTRY.

St. Augustin says, " It may be a subject of " nice dispute, whether the chastity of a woman " would be violated, even though any one should " have carnal knowledge of her, when she allow- " ed of this merely to save her husband's life, " and that not unknown to him, but with his

"consent; and thereby neither relinquishing "her conjugal fidelity, nor denying the power of "her husband."

THEOPHILUS RAYNARD.

Theophilus Raynard, a learned Jesuit of the seventeenth century, has some odd thoughts; as when being to treat of the goodness of our Saviour, in a chapter of the second volume of his folio works, and he wrote twenty such, he entitles it *Christus bonus, bona, bonum.*

UNFORTUNATE PIETY.

Mallebranché tells us of a pious woman looking with too intense a pleasure on the picture of St. Pius, and lying-in of a child bearing his perfect resemblance. It had the wrinkled face of the old saint, and came into the world with its arms across its breast.

SERMON ON REPENTANCE.

When I was at Turin in 1780, says the Rev. Mr. Dutens, the following singular scene passed in a church. It was in the beginning of February, when the days are short, a very popular preacher, who was accustomed to give sermons of enormous length, expatiated one day after dinner so long on his subject, which was repen-

tance, that he had trespassed a full hour into the night before he had concluded. Scarcely had he finished, when one of his audience raised his voice, and requested to be heard. All listened; and the stranger continued, that the holy man's pathetic discourse had made so lively an impression upon him, who was a miserable sinner, that he had forthwith resolved entirely to change his course of life; and to give sincere proof of his contrition, he would instantly, before all the congregation, freely confess his crimes. He then declared himself to be an advocate by profession, and openly avowed that he had abused the confidence of his clients, and told their secrets, and sacrificed their interests to the adverse party; he acknowledged himself to be a faithless husband, a bad father, and an ungrateful son; and having followed this up with an enumeration of various offences he had committed, he offered, he said, the last proof of sincerity in declaring his name; and concluded by saying he was such au advocate, living in such a place. Immediately another voice was heard from another part of the church, calling out that the penitent was an impudent impostor; that he was the advocate named, and that he could not reproach himself with any of the faults so calumniously imputed to him. He besought the au-

dience to secure the villian; but in vain, for the mischievous wag had slipped away during the moment of surprise when the real advocate began to speak; and notwithstanding the most diligent inquiry, was never discovered.

DOCTOR CAREY.

Brother Carey says, in his journal January 26, 1796, "Found much pleasure in reading Edwards's sermon on the justice of God in the damnation of sinners." Again, February 6, 1786: "I am now in my study; and Oh, it is a sweet place, because of the presence of God with the vilest of men—it is at the top of the house. I have but one window in it." Dr. Carey would not write so now. He is become a Sir W. Jones in learning.

We know not under what title to place the following extraordinary entry which appears in the parish register of Bermondsey, in 1604.

August.

The formie of a solemn vowe made betwixt a man and his wife, the man having been long absent, through which the woman being married to another man, took her again, as followeth:

The Man's Speech.

Elizabeth, my beloved wife, I am right sorie that I have so longe absented myself from thee, whereby thou shouldst be occasioned to take another man to thy husband; therefore I do nowe vowe and promise in the sight of God, and of this companie, to take thee againe as mine owne, and not onlie forgive thee, but also dwell with thee, and do all other duties unto thee as I promised at our marriage.

The Woman's Speech.

Ralphe, my beloved husband, I am right sorie that I have, in thy absence, taken another man to be my husband; but here, before God and this companie, I do renounce and forsake him, and do promise to keep myself onlie unto thee during life, and to perform all the duties which I first promised unto thee on our marriage.

The Prayer.

Almighty God, we beseech thee pardon our offences, and give us grace ever hereafter to live together in thy feare, and to perform the holy duties of marriage one to another according as we are taught in thy holie word; for thy dear son's sake, Jesus. Amen.

The entry concludes thus.

The first day of August, 1604, Ralphe Goodchild, of the parish of Barking, in Thames-street, and Elizabeth his wife, weere agreed to live together, and thereupon gave their hands one to another, making either of them a solemn vowe so to doe in the presence of

WILLIAM STERE, Parson,
EDWARD COKER, and
RICHARD EIRE, Clerk.

This difficult case of conscience must be left to the casuists. The poor substitute husband somehow does not appear in the business; his renunciation of the lady was to be expected if he acquiesced in the transfer.

THE ROSARY.

This is a religious implement in universal vogue. There is a picturesqueness in the bead-string, with its appendant cross or crucifix when hanging round the neck of the young female devotee, or even in the hands of the trembling aged. It is strange, that Mr. Price, Mr. Repton, and others, who contemplate beauty in effect, should have dwelt more on pig-sties and donkies than on these beads, which are also of the class *utile*. In former days, before this useful arith-

metical invention to measure out prayer by was discovered, people used to offer their devotions without any regularity as to length. By this ingenious contrivance, however, the exact scale or tally is estimated; for it appears that a full rosary consists of one hundred and sixty-five beads, (or pepper corns, or cornelions, or nutmegs, or any thing that can be strung will do,) that is, of fifteen decades, with a bead of larger magnitude at the end of each, which is for the pater noster; the rest, that is, the smaller ones, for the ave marias. Now, by this happy discovery the devout memory may be jogged, should it stick too much to the ave maria instead of the pater noster, and vice versâ. The current number of prayers may also be kept up by this tariff, with the help of the mere fingers and the lips, and without troubling the heart or the understanding, both of which may be allowed to make their excursions during this act of efficient devotion. Finally, the machine is of small expence, and very portable, it may be used standing, sitting, lying, walking, kneeling. The world is indebted to the fruitfulness of St. Dominic's brain for the rosary and the inquisition. We quote a miracle to show the efficaciousness of the rosary. "A damsel, whose name was Alexandra, indu-"ced by St. Dominic's preaching, used the

" rosary, but her heart followed too much " after the things of this world. Two young " men, who were rivals for her, fought, and " both fell in the combat; and their rela- " tions, in revenge, cut off her head, and threw " it into a well. The devil immediately seized " her soul, to which it seems he had a clear " title: *but, for the sake of the rosary,* the virgin " interfered, rescued the soul out of his hands, " and gave it permission to remain in the head, " at the bottom of the well, till it should have " an opportunity of confessing and being absolv- " ed. After some days, this was revealed to " Dominic, who went to the well, and told Alex- " andra, in God's name, to come up: the bloody " head obeyed, perched on the well-side, con- " fessed its sins, received absolution, took the " wafer, and continued to edify the people for " two days, when the soul departed, to pass a " fortnight in purgatory, on its way to heaven." Thus was the devil obliged to refund the soul of Alexandra, who had, on account of her beauty sent two gentlemen to the chalk-farm of those days —duelling; and saved she was, merely because she used the rosary of St. Dominic. The value, therefore, of the rosary being made apparent, certain attentions ought to be paid to the num- ber of offences, in order to adapt the one to the

other; for this is necessary, as we shall next see. A young fellow confessed to a priest, that, since his last confession, he had committed a certain sin six times; for this, the priest enjoined him to repeat a rosary, which is a certain number of prayers. Shortly after, comes another, who had been nine times guilty; for which he was ordered a rosary and a half. In a few days, comes a third, who confessed to eleven times:—"Eleven!" said the priest, "eleven! that is a "puzzling sort of number; a number I am not "used to, nor prepared to prescribe for; there-"fore, my friend, e'en go and do it once more, "to complete the dozen, and then say *two* "rosaries."

DOCTOR WILSON.

Some persons have monuments erected to them in their life time. The following is a singular instance. Catherine Macauley Graham, author of the History of England, died June 23, 1791. The enthusiastic devotion paid to her, as a favourer of liberty, by Dr. Wilson, prebendary of Westminster, by setting up a statue of her, in the character of the goddess of liberty, *in her life time*, in the chancel of his church at Walbrook, which on his death was removed, is well known. "I looked on purpose," says Mr. Pennant, "for

" the statue erected *Divæ* Macaulæ, by her doat-
" ing admirer, a former rector, which a successor
" of his has most *profanely* pulled down."

ELECTIONEERING PIETY.

In the the year 1768, the following printed notices were stuck upon the doors and walls of the churches in the city one Sunday morning, viz. " The prayers of this congregation are earnestly " desired for the restoration of liberty, depend-
" ing on the election of Mr. Wilkes."

EFFECT OF MUSIC IN A CHURCH.

Mr. Samuel Ireland, in his tour in Holland, says " We arrived at Peronne just in time to at-
" tend the grand mass. The pageantry and
" show of the ceremony received much addition
" from the military band of music which accom-
" panied the regiment, and gave a kind of vigour
" and exhilaration to the senses, making as it
" were the soul dance in a jig to heaven."

WHIMSICAL EPITAPH.

The parish church of Shillingford, in Devonshire, has the following singularly whimsical

" Hic situs est Whiting, cineres gaudete sepulti,
In tumulis tacitis ille dolore vacat."

" O cruel fate, how fickle art to me,
First smile, and then bring me to misery.
So we are born, and presently we die ;
No hour given, no reason given why.
Here under Whiting lays, troubles now cease ;
We hope he's gone to everlasting peace.

The Rèv. Mr. Whiting, Rector of this parish, died June 8, 1726.

COCKS OF THE ALMIGHTY.

Mention of weathercocks occur in the ninth, eleventh, twelfth and thirteenth centuries. There is no doubt that the cock was intended as an emblem of clerical vigilance. In the ages of ignorance, the clergy often styled themselves the *Cocks of the Almighty*, whose duty it was, like the cock that roused St. Peter, to call the people to repentance ; or at any rate to church.

ITALIAN HERMIT.

Poggio informs us of a hermit who lived in the neighbourhood of Florence. He was a great favourite with the ladies; and the most distinguished at court flocked daily to the place of his retreat. The report of the licentious life he led, reached the ears of the Grand Duke, who ordered the man to be seized and brought before him ; and, as was well known, he had been connected

with the first ladies at court, he was commanded by the secretary of state to declare the names of all the ladies whose favours he had received: when he named three or four, and said there were no more. The secretary insisted upon his telling the whole truth, and as he was very hard upon him, the hermit named a few more, assuring him that now he had told all. The secretary then gave him threats, and again insisted with great warmth, upon his declaring the names of all the ladies: when the hermit, fetching a deep sigh, said, *Well then, Sir, write down your own*: which words confounded the secretary, and afforded considerable merriment to the Grand Duke and his courtiers.

SANCTITY OF BELLS.

As to the sanctity of bells, Durandus informs us that evil spirits are much afraid of them. In Spain all bells are marked with a crucifix; the devil, therefore, cannot come within hearing of the consecrated peal. On the hearing of the Ave Maria bell, the Spaniards, who happen to be in the theatre, and even the actors on the stage, fall down on their knees, and then rise again, and carry on their diversion as before. A French gentleman, who happened to be present on one of those occasions, and had never seen

any thing of the kind before, seemed at first extremely surprised at it; and then burst out a laughing, and cried out, *Bis! bis!* (encore, encore,) with a great deal of vehemence. Even the courtezans there do something of the same nature that is yet more extraordinary. Indeed they are great worshippers of the Virgin; and, among other things, pray to her for a good trade. The religious of Rome had great contests about ringing the Ave Maria bell. At length it was adjudged, "that they who were first up, should "first knoll; even after the manner of kine, who "always let the foremost go before, and the last "follow after."

CURIOUS SERMON.

To a Sermon published for Buckland, Paternoster Row 1788, there is some poetry appended, of which we shall give a specimen.

> **How then shall infant tongues record**
> **Thy mighty dying, O my Lord;**
> **And that thou, who on the cross hungest dead**
> **Art God, which heaven and earth hast made?**

AN AUGUSTINE MONK.

Menage tells us of an Augustine Monk, preaching, who, when he arrived at the passage in the New Testament, where the evangelist

describes the servants of the high priest warming themselves by the fire-side, very solemnly addressed his audience thus—"My brethren, ye are to notice, that the evangelist is not content to mention this merely as an historian would, *calefaciebant se*, they warmed themselves; but adds, in the spirit of a philosopher, the reason of their conduct—*quia frigus erat, because* it was cold.

ETIENNE BINET.

The Romish Church has been particularly busy about Origen, many of them maintaining in print, and proving that this father is in hell. The Jesuit, Etienne Binet, composed a book, which he entitled, *Du salut d'Origene, of Origen's salvation.* It was written in the form of a trial; he introduced witnesses who deposed; he had a cause pleaded pro and con; he brings in the attorney and solicitor-general of heaven to give in their opinions: and, lastly, he got the following sentence passed: *Considering all that has been said on both sides, and the opinions of the attorney and solicitors general of heaven, it has been ordered, that the cause shall be referred to the secret council of God, to be finally determined by him alone: nevertheless, it is provisionally resolved, in behalf of Origen, that all things being duly weighed*

and considered, the proofs for his salvation are stronger than those for his damnation; and therefore it is more reasonable to think him saved than damned.

BISHOPS FORMERLY BURIED IN LONDON.

There are doubtless several bishops that had been of the order of friars, &c. buried in monasteries in London, it being more customary for them to lie in their respective convents, to which they belonged, than in their cathedrals, and so, although they cannot be discovered because they made no wills, it is most likely that Roger Cradock, John Louche, John Welles, Nicholas Ashby, and John Hunden, all bishops of Landaff, are interred in religious houses of their orders, and possibly in some of those in London. It is plain that bishop Alan or Alban of Bangor, who died 1196, lies interred in St. John's or Jerusalem Priory, near Smithfield, because there was an obit kept for him; and bishop Thomas Ringstede of Bangor was buried anno 1355 in the Blackfriars of London, and not at Huntingdon, as Godwin mistakes. It is to be presumed that the famous Jeffery of Monmouth, bishop of St. Asaph lies in some Abbey in London, he dying in the city, after he was deprived of his bishopric, anno 1175, as did John Delaterre, bishop of St. Davids,

who died about 1462, two years after his quitting St. David's, in the Blackfriars in London; where, according to the best information, he spent the remainder of his days and lies buried. In Canterbury province, bishop Ralph Bayne was buried, in 1559, according to Warton, in Islington church, or as other authors tell us, in St. Dunstan's in the west. In the Temple church is an ancient effigy of a bishop, which is esteemed that of Marmaduke Lumley, bishop of Lincoln, who died in London in 1451, at his palace, no doubt belonging to his see called the Old Temple. In Westminster Abbey lies Richard Courtney, bishop of Norwich, who died in 1415; and indeed there are instances of bishops of every see buried in London, except of the new created bishopric of Bristol. Robert Holgate, first bishop of Landaff, and afterwards archbishop of York, died in the Tower anno 1556, and by the direction of his will appointed his body to be buried in that parish wherein he dies. He was doubtless buried in the Tower Chapel, as were about this time most of the state prisoners, and almost all those beheaded in Henry VIII's reign, particularly his two queens. Of the many prelates whose tombs are to be found in the metropolis, those only have been mentioned here which seem to have escaped the eyes of mo ntiquarians.

FENELON.

Fenelon, afterwards archbishop of Cambray, distinguished himself so much at the college of Plessis, that they suffered him to preach, at the age of fifteen, a sermon, which had an extraordinary success. A similar circumstance is recorded of Bossuet, who, at the same age, preached before the most brilliant assemblage in Paris, and with the greatest applause. It is added, that Bossuet was allowed only a few moments to think upon the subject that he was to discuss.

SHORT PRAYERS.

Dr. William King, formerly president of St. Mary Hall, Oxford, relates the following anecdote:—"In 1759, I dined with the Duke of "Ormond, at Richmond; we were fourteen at "table; there was my Lord Marr, my Lord "Jersey, my Lord Arran, my Lord Lansdown, "Sir William Wyndham, Sir Edward Everhard, "and Atterbury, bishop of Rochester—the rest "of the company I do not remember. During "dinner there was a jocular dispute, (I forget "how it was introduced) concerning short pray-"ers. Sir William Wyndham told us that "the shortest prayer he had ever heard was "the prayer of a common soldier, just before

" the battle of Blenheim: 'Oh God, if there be " a God, save my soul, if I have a soul!' This " was followed by a general laugh. I immedi- " ately reflected that such a treatment of the " subject was too ludicrous, at least very impro- " per, where a learned and religious prelate was " one of the company. But I had soon an op- " portunity of making a different reflection. " Atterbury seeming to join in the conversation, " and applying himself to Sir William Wynd- " ham, said, 'Your prayer, Sir William, is in- " deed very short, but I remember another as " short, but much better, offered up likewise by " a poor soldier in the same circumstances: 'O " God, if in the day of battle I forget thee, do " thou not forget me!'" This, as Atterbury pronounced it with his usual grace and dignity, was immediately felt by the whole company: and the duke of Ormond, who was the best bred man of his age, suddenly turned the discourse to another subject. But David Hume, the historian, makes out this second prayer to have been pronounced by Lord Astley, a distinguished cavalier, before he charged at the battle of Edge Hill, as, "O Lord, thou knowest how " busy I must be this day; if I forget thee, do " not thou forget me!" And Hume adds, there were certainly much longer prayers in the par-

liamentary army, but I doubt if there was so good a one.

CATHOLIC PHYSICS.

An Irish priest has the following passage in a Spanish sermon:—"Many reasons have been "assigned for the earthquake and darkness of "the crucifixion, but to me, this appears the "only rational cause. The Blessed Virgin, who "always, in humility, was accustomed to look "upon the ground, lifted up her eyes to the "cross. Deprived of the light of her eyes, the "earth trembled, and the sun hid himself, "ashamed to behold superior radiance.

PREACHING EXTRAORDINARY.

It is said that a preacher to King James the First, began thus: "James the First and Sixth "waver not!" i. e. James the First of England and Sixth of Scotland.

REV. MR. GEE.

Mr. Polwhele, in his history of Devonshire, gives us the following epitaph, from the church of Tedburn, St. Mary, of Edward Gee, parson of the church, on the death of his dear wife, Jane Gee, who deceased September 21, 1613

O, that in Hymenæus' books I ne'er had been involv'd!
Woe! worth, alas! my light, my Jane, here lies iclad in mould.
Scarce ten years had we lived in bliss, but death Jane reft away:
Envious death! woe! worth, my light, my Jane lies here in clay.
Here, Jane, thou ly'st, to whom Admetus' wife unequal was;
In faithfulness Penelope thou didst far surpass.
Never was woman to her spouse or to her *imps* more kind:
A more godly, and a more modest one, than thee, no man could find:
Therefore, oh! happy soul, in peace eternally remain,
In Heavens high, where now thou dost in blessed kingdom reign;
Yet shall thy feature, O my Jane! out of my heart then slide,
When beasts from fields, and fishes all out of the seas shall glide.
Henceforth I will no more alight upon a fair green tree;
But as a turtle which hath lost his dear mate I will be.

But it appears, notwithstanding the extraordinary poignancy of his grief, and the vehemence of his protestations, this faithful widower, left, at his death, in 1618, a widow named Mary, *to turtle* it after him, as he had done before.

THEOPHILUS RAYNAUD.

In the sixteenth century, Theophilus Raynaud a learned Jesuit, being to preach upon the seven solemn anthems which the church sings before Christmas, and which begin with O; he took only that letter for the subject of his sermon; and that subject, though never so barren, afforded him a thousand fine things.

DR. PARKER.

Parker, Bishop of Oxford, being asked by an intimate what was the best body of divinity? answered, "That which can help a man to keep "a coach and six horses." And yet St. Paul says, (2 Thessalonians, iii. 8 and 10,) but we "wrought with labour, and travel night and "day (not to the house of Lords), that we might "not be chargeable to any of you. We command-"ed you that if any of you did not work neither "should he eat."

INDULGENCIES.

The sale of indulgences had ever been had recourse to in the Romish church in case of emergency, but in the pontificate of Leo X. was carried on perfectly wholesale; which unquestionably paved the way for the reformation. The policy of Leo is not to be accounted for;

he acted as if the age (which he himself did all he could to enlighten) was as rude and dark as in the middle ages. Of course the licentiousness of the vulgar, the contempt of the learned, and the indignation of all who held the least pretence to decency, should have been expected from the step he took, viz. the sale of indulgences for the remission of sins; and particularly the agents he employed in the traffic, one of whom was John Tetzal, a Dominican inquisitor. "This frontless monk (says Mosheim) executed "this iniquitous commission not only with match-"less insolence, indecency, and fraud, but even "carried his impiety so far as to derogate from "the all-sufficient power and influence of the "merits of Christ." Tetzal used to boast, that he had saved more souls from hell by his indulgencies, than St. Peter had converted to Christianity by all his preaching: and among his other blasphemous expressions, he used to say, "The "moment the money tinkles in the chest, the "soul mounts out of purgatory."—"A soul may "go to heaven in the very moment in which the "money is cast into the chest; the man who "buys off his own sin by indulgences, merits "more than he who gives alms to the poor, ex-"cept it be in extreme necessity." To which may be added, so little control did Leo X. keep

over the farmers general of his indulgences, and so little decorum had they, that the power to release souls out of purgatory was played for at the taverns, as we are assured by Guicciardini.

As the form of these indulgences and the benefits which they are supposed to convey, are not much known, we shall give the form of absolution used by Tetzal: "May our Lord Jesus "Christ have mercy upon thee, and absolve thee "by the merits of his most holy passion. And "I, by his authority, that of his blessed apostles, "Peter and Paul, and of the most holy pope, "granted and committed to me in these parts, "do absolve thee, first, from all ecclesiastical "censures, in whatever manner they have been "incurred: and then, from all thy sins, trans-"gressions, how enormous soever they may be; "and from such as are reserved for the cogni-"zance of the holy see, and as far as the keys "of the holy church extend, I remit to you all "punishment which you deserve in purgatory "on their account, and I restore you to the sa-"craments, of the church, to the unity of the "faithful, and to that innocence and purity "which you possessed at baptism, so that when "you die, the gates of punishment shall be "shut, and the gates of the paradise of delight "shall be opened; and if you shall not die at

" present, this grace shall remain in full force " when you are at the point of death; In the " name of the Father, and of the Son, and of " the Holy Ghost." The terms in which Tetzal and his associates described the benefit of indulgences, and the necessity of purchasing them, are so extravagant, that they appear to be almost incredible. If any man (said they) purchase letters of indulgence, his soul may rest secure with respect to its salvation. The souls confined in purgatory, for whose redemption indulgences are purchased, as soon as the money tinkles in the chest, instantly escape from that place of torment and ascend into heaven. That the efficacy of indulgences was so great, that the most heinous sins, even if one should violate (which was impossible) the mother of God, would be remitted by them, and the person be freed both from punishment and guilt. That this was the unspeakable gift of God, in order to reconcile man to himself. That the cross erected by the preachers of indulgences, was as efficacious as the cross of Christ itself. Lo! the heavens are open; if you enter not now, when will you enter? For twelve pence you may redeem your father out of purgatory: and are you so ungrateful that you will not rescue your parent from torment? If you had but one

coat, you ought to strip yourself instantly, and sell it in order to purchase such benefits, &c. These, and many other such extravagant expressions are selected out of Luther's works, in his Examen Consilii Tridentini.

CASE OF CONSCIENCE.

Agnes, widow of Henry the Third, of France, asked, by a bishop, this question of Peter Damianus, one of the most learned churchmen of his age, *Utrum liceret homini inter ipsum debiti naturalis egerium aliquid ruminare psalmorum? It was decided in the affirmation*, as Baronius informs us, *upon the authority of the text of St. Paul, in his first Epistle to Timothy, chap.* 2, *which says, that God may be prayed to every where*: so that it appears a woman's mind will leave nothing unstirred.

DEAD HERETICS.

What Young so properly calls the cursed ungodliness of zeal, is as ready to display itself at this time as ever, and in more than one part of of Europe the Catholic clergy have shown that they consider a dead heretic as no better than a dead dog. It is said that Lady Hamilton was not only refused Christian burial in France, but that she was even refused a coffin, and buried in

a sack; till an English gentleman hearing of this brutal bigotry, interfered, and had the body taken up, placed in a coffin, and interred respectfully, though not in consecrated-ground. A similar act of inhumanity has done some good in Switzerland, or rather prevented some evil. In that whole beautiful country there is no single spot more beautiful than the valley of Lungern, with its little lake, which is about the size of our Derwentwater. If there be in all Switzerland one spot which for its peculiar beauty fixes itself upon the memory more than any other, it is this. But the inhabitants have resolved to do all they can to spoil it by draining the lake. In this purpose they employed a German engineer, who brought his family with him, and began to work. His wife died; happily she was a protestant; they refused her Christian burial, and the husband, with a natural and just resentment, left them in disgust. The lake, therefore, is still in existence; and, perhaps, when they find that strangers begin to frequent it for its incomparable beauty, they may suffer it to remain.

BISHOPS.

Simpson, in his Plea for Religion, speaking of bishops, says, " A very serious attempt was

" made to remove the things objected to in " our church, soon after the revolution, under " the auspices of those excellent men, Tillotson, " Patrick, Tennison, Kidder, Stillingfleet, Bur- " net, and others; but being opposed by a " greater number of old-wifely *bishops*, all their " efforts came to nothing. They had been ac- " customed to read *mumpsimus* all their lives, " and *mumpsimus* it should be, they were deter- " mined; and the two *houses of parliament* were " disposed to acquiesce in their papistical and " superstitious views. We shall rarely have " again, at one time, such a collection of learn- " ed, pious, and liberal-minded bishops, as then " adorned the English church.

HOW TO VALUE AN ABBE.

A certain abbé, who was an accomplished, but tiresome man, called upon a Venetian gentleman who was just going out, and detained him by complaints of the world. He said, he was learned and clever; but that " *nessun sapeva* " *stimarlo*," that nobody knew his value, or literally, " that nobody knew how to value him." The friend heard him out, put his arm under that of the abbé, and carried him away with him. They had not walked far, when the gentleman entered the shop of a broker and appraiser, and

exclaimed, " Caro vu stimeme sto Signor Abate, " che nessun altro sa stimar." My good friend, value me this abbé, whom nobody else knows how to value.

SAMUEL WESLEY.

The Reverend Samuel Wesley, the father of the founder of Methodism, when a youth, so far offended his friends, by withdrawing from the academy at which he had been placed, that they lent him no farther support. But Samuel, knowing that he could depend on himself, walked to Oxford, entered himself as a poor scholar, and began his studies there with no larger a fund than two pounds sixteeen shillings, and no prospect of a further supply. From that time until he graduated, a single crown was all that he received from his friends. He composed exercises for those who had more money than learning; and he gave instructions to those who wished to profit by his lessons; and thus, by great industry and great frugality, he not only supported himself, but had accumulated the sum of ten pounds fifteen shillings, when he went to London to be ordained.

SAINT JAMES.

St. James was the son of Joseph, the reputed father of our Saviour, by a former wife, for which reason he is styled the brother of our Lord, as the Virgin Mary was called his mother; though little more is known respecting this apostle until after the resurrection, when our Saviour appeared to him, and breaking some bread, blessed and commanded him to partake of it: "Eat thy bread, my brother, for the Son of Man is truly risen from the dead." A condescension in his heavenly master to satisfy the vow which James had made, when he drank the last cup on the paschal night, *that he would from henceforth eat no bread until he had seen the Lord risen from the dead.* Hieron. de Script. Eccl.

ARCHBISHOP MOORE.

Dr. Moore, archbishop of Canterbury, was in the early part of his life curate of Brackley, in Northamptonshire, where at that time resided a plumber, of the name of Watts, who, having a comfortable independence, kept an open table every market day for the neighbouring gentlemen and clergy. Among his guests on such occasions, was Mr. Moore; who, ceasing to be frequent in his visits, Mr. Watts inquired the cause; the reply was, "Mr. Watts, I am at this

" time ten pounds in your debt, which I am un-
" able to pay, and I feel a little delicacy in in-
" truding myself on your hospitable table."
Mr. Watts begged that he would not give it a thought, but come as usual; adding that he had twenty pounds more at his (Mr. Moore's) service. In the course of their lives, Mr. Watts fell into decay, and the poor curate became archbishop of Canterbury. In this elevated rank he did not forget his humble friend, but made his latter days comfortable; and after his death settled an annuity on his widow, who died at the advanced age of ninety-seven, up to which time the annuity was regularly paid by his grace's family.

CALVIN.

Calvin's (the reformer) mode of expression was rather coarse. Luther had, in one of his own writings, called him a declaimer; and Calvin, to justify himself from such a title, breaks out, " Your whole school is nothing but a stinking " stye of pigs. Dog! do you understand me? " Do you understand me, madman? Do you " understand me, you great beast?"

CALVIN.

WHIMSICAL EPITAPH.

There is a whimsical epitaph on Josse Badius, surnamed Ascensius, on account of his being born in the borough of Asch, near Brussels. It turns upon his large family; and it is said in his epitaph, that probably he would have produced as many children as he did books, if he had applied himself to one of those functions as early as to the other. It runs thus:

> Hic liberorum plurimorum qui parens,
> Parens librorum plurimorum qui fuit,
> Situs Jodocus BADIUS est ASCENSIUS.
> Plures fuerunt liberis tamen libri,
> Quod jam senescens cœpit illos gignere,
> Ætate florens cœpit hos quod edere.

If the verses which are quoted above be a faithful account of him, he followed the maxim of the greatest part of scholars by marrying late.

THE PRELACY.

With regard to the prelacy no deficiency of learning or age have been considered impediments, when the mitre has been in view; for it appears from the 'Exposition des Ordonnances du Roi Charles IX, par du Challard,' that the matter is now mended in France with respect to the making of bishops. "Ignorant and foolish men were

" possessed of the best benefices, and the noblest " dignities and prelatures, by favour, friendship, " and money; and because, for want of experi- " ence and capacity, they were not able to dis- " cern good from evil, and knew not how to dis- " tinguish virtue from vice, they acted exactly " according to their own mean knowledge. *Nay* " *sometimes they were appointed bishops before* " *they were entirely formed in their mother's womb:* " the ill effects of which have been felt in all " Christendom." Besides, we know that our King Henry the Second made a prelate of a boy, (his son by the fair Rosamond,) named Geoffry. Him he made bishop of Lincoln, although no better than a proud gaudy boy. The humourous chaplain (Walter de Snapes) used to bid him, when he heard him swear by his " father's roy- alty," remember also his " mother's honesty." Of him it was said, that though not old enough to feed his sheep, he was able enough to shear them.—By the by, we may observe here that Dr. Brownlow North, bishop of Winchester, received the mitre at the age of thirty? He was a younger brother of the prime minister, Lord North.

PIOUS BURLESQUE.

Among the French devotional pieces, burlesque has ever reigned in the titles of their books of piety; as "The Snuffers of Divine Love;" "The Spiritual Mustard Pot, to make the soul "sneeze with devotion;" "The Capuchin, booted "and spurred for Paradise." Some too, even in this country, have written and published their "Pack of Cards to win Christ;" with their "Crumbs of Comfort that fall from the Master's "Table;" and "A Box of Precious Ointment "for Souls' Sores."

PREACHING IN SIXTEENTH CENTURY.

It appears, according to Wood's account (Annals vol. 2. 15, 3, 5, and 6 of Elizabeth) that Oxford was extremely ill supplied with preachers; so much so, that "When Mr. Sampson left the "University and Dr Humphry often absent upon "occasions, and none left, perhaps, to execute "the office of preaching rightly, Richard Taver-"ner, of Wood Eaton, Esq. did several times "preach in Oxford; and when he was high she-"riff of this county, which was a few years after "this, came into St. Mary's church, out of pure "charity, with a golden chain about his neck, "and a sword, as 'tis said, by his side, and gave "the academicians a sermon, beginning with

" these words: " Arriving at the mount of St. " Mary's, in the stony stage (it was a stone pul- " pit,) where I now stand;" I have brought you " some fine biscuits, baked in the oven of cha- " rity, carefully conserved for the chickens of the " church, the sparrows of the spirit, and the sweet " swallows of salvation," &c. &c.

RELIGIOUS RATTING.

There are some converts whose zeal has been remarkably displayed: Lady Warner, of the house of Hammer, married Sir John Warner; and they, not content with abjuring the religion of their parents, determined to quit the kingdom and embrace a monastic life. Their friends applied to the king (Charles the Second) to divert them from their resolution. His majesty, with his wicked wit, told them, that *if Sir John had a mind to make himself one of God Almighty's fools they must have patience.* Sir John became a jesuit, and assumed the name of Brother Clare; she a poor Clare, of which order she performed the noviciateship with marvellous obedience. *I am black but comely*, was the text of a preacher, one day exhorting her (in what is called a clothing sermon) to humility: expressing that she must make herself black (alluding to the habit) in the eye of the world, to become fair in the sight of

the Lord. The abbess on this, said to the poor novice, "you also, Sister Clare, must black "yourself;" on which she (sweet simplicity) went instantly into the kitchen, where she blacked her face and hands with the chimney soot: and thus became an instructive example to the admiring sisters!!

TRANSUBSTANTIATION.

Luis de Leon, a Spanish poet, has left us something on the real presence:

If this we see be bread, how can it last,
So contantly consumed, yet always here?
If this be God, then how can it appear
Bread to the eye, and seem bread to the taste?
If bread, why is it worshiped by the baker?
If God, can such a space a God comprise?
If bread, how is it it confounds the wise?
If God, how is it that we eat our Maker?
If bread, what good can such a morsel do?
If God, how is it we divide it so?
If bread, such saving virtue could it give?
If God, how can I see and touch it thus?
If bread, how could it come from heaven to us?
If God, how can I look at it and live?

CENSING IN CHURCHES.

One would suspect that very unfair play had formerly taken place at the altar itself, when continental kings must avoid being fumigated

there upon solemn occasions; for we find that the pretty ceremony of handling silver censors has been commented on. At the betrothing of Madame Elizabeth, of France, with Don Philip, Prince of Spain, (October 15, 1615,) who was represented by the duke of Guise, *the altar and his lordship the cardinal de Sourdis were censed, and not the king, his majesty's chaplains saying, that formerly kings were poisoned by this method of perfuming with frankincense, and that where the king is, even the altar should not be censed.* And at the marriage of Lous XIII. with Anne of Austria, neither the altar nor the king were censed; the chaplain saying, the king might sometimes be censed, not near, but at a distance.

KING CHARLES'S BIBLE.

The company of stationers, in the reign of Charles I. took it into their heads to command people to commit adultery, for in the bible they then printed, at the king's printing office, Blackfriars, now the Times office, instead of the usual run of the seventh commandment, a great number of copies were issued with this reading, "Thou shalt commit adultery." Archbishop Laud, however, had them up to the Star Chamber, and fined them severely for the oversight. Whether the reading world availed themselves

of the licence given in the early copies, history doth not tell. The Spectator, however, archly remarks, that he fears many *young* (query) profligates of both sexes are possessed of this spurious edition, and observe the commandment very strictly.

CATHOLIC PREBEND.

A man who enjoyed a prebend, quitted it purely for the sake of marrying. The day after the wedding, he spoke thus to his wife; "It is plain, "*my* dear, that I have the utmost affection for "you, since I left my prebend, merely for the "sake of enjoying you." "You acted very "foolishly," replied his bride, "for you might "have kept your prebend and possessed me "too."

PUZZLING A BISHOP.

A doctor of the Sorbonne hath a pleasant story respecting Prince Bishops, in his treatise on Simony, chapter 6: There goes a story of a German clown, who being at work in his field, saw his bishop pass by, attended by a train more becoming a peer, than one who calls himself the successor or deputy of an Apostle; being highly scandalized at it, he could not forbear laughing, and that so loud, that the Rev. Gentleman would

needs know the reason of it. The clown answered in his natural way, that is, as a true and plain person; "I laugh when I think of St. Peter "and St. Paul, and see you in such an equi- "page." "How is that?" said the bishop. "Do you ask how?" said the fellow. "They "were ill advised to walk on foot alone through- "out the world, when they were the heads of "the Christian church and lieutenants of Jesus "Christ, the King of Kings: and thou, who art "only our bishop, go so well mounted as to "have such a train of Hectors, that thou re- "semblest more a peer of the realm, than a pas- "tor of the church." To this his reverence replied, "But my friend, thou dost not consider "that I am both a count and a baron, as well as "thy bishop." At which the rustic laughed more than before: and the bishop asking him the reason of it, he answered, "Sir, when the "count and the baron, which you say you are, "shall be in hell, where will the bishop be?" This confounded the right reverend, who proceeded on his journey without answering a single word.

DOCTOR SOUTH.

The gentle Doctor South, could, in argumentative allusion, use such a term as "hell and

" damnation proof;" which is going as far as the proof could be urged.

WHIMSICAL EPITAPH.

Bishop Warburton says he saw the following epitaph in Northumberland:

Here lies to parents, friends, and country dear,
A youth, who scarce had seen his seventeenth year;
But in that time so much good sense had shown,
That death mistook seventeen for seventy one.

ARIUS.

According to Socrates, the historian, Constantine the Great, commanded Arius to subscribe to the opinion of the council of Nice, which was a final condemnation of Arius. The signature of Arius was brought to the Emperor. The Emperor could not credit it! He summoned the arch heresiarch to swear before him that he had subscribed! Arius swore! He had concealed under his arm, his own particular opinions, written by himself, and when he swore, as he held the condemnation of the council, that *he held what he had written*; by these words he alluded *to his own opinions* under HIS ARM, and not the decision of the council in his HAND.

STEPHEN MARSHALL.

In the civil wars one Stephen Marshall, beginning to preach, split his text into twenty-four parts. One of his hearers ran home for his night cap and slippers.

HINTS FOR THE CLERGY.

In a paper, wherein Charlemagne kept a private account of the things he intended to propose to the parliament of 811, was found, "I "will ask the churchmen," says he, "what the "apostle meant, *when he intimates that none of* "*those who are designed for the service of God,* "*should interfere with temporal affairs.* I want "them to explain to me what they understand "when they say, they have quitted the world, "and whether they are to be distinguished from "seculars, by any thing but celibacy? I desire, "likewise, to know, if they believe that he has "really quitted the world, who thinks of nothing "but increasing his riches by every possible "means; whose only study is to persuade the "simple, that eternal happiness depends upon the "good that one does to their church; and who "makes use of the sacred name of God, or that "of his saints, to induce a poor ignorant testa-"tor to wrong his lawful heirs, and thereby ex-"pose them to become guilty of all the crimes

" incidental to poverty." An hundred councils could not, nor would not, answer this plain position of Charlemagne's.

PHILIP DE NARNI.

Rapin makes mention of a Capuchin, named Philip de Narni, who, under Pope Gregory 15, preached at Rome with so much strength, eloquence, and zeal, that he never spoke in public but he made the people cry about the streets, when they came from his sermons, "*Lord, have* " *mercy upon us.*" It is even said that having preached once before the pope, on the obligations bishops are under to reside, he was so earnest and zealous upon that subject, *that he frightened thirty bishops who heard him, to such a degree, that the next day, they all hurried away into their dioceses.*

NUMBER SIX HUNDRED AND SIXTY-SIX.

There is a number which has almost driven mad our polemics and deep searchers after the occult, we mean number 666. The apocalypse has been the darling study of mazy headed and heated religionists. We should, however, have been more pleased to have found these commentators possessed with the candour of John Wesley, a profound scholar, and no way unapt at

what was achievable. He exclaims, "Oh! how "little do we know of this deep book! at least, "how little do *I* know? I can barely conjecture, "not affirm, any one point concerning that part "of it which is yet unfulfilled." But since this perverse generation will persist in seeking for a sign, considering themselves children of the "new light," and exceedingly wise in their day, we may exhibit a few of the reveries of these prophesy expositors. It should be first premised that the church of Rome is generally honoured as the beast; thus, number 666, the number of the beast, says the Beehive of the Romish church, 1580, "doe agree very well in one with this "Greeke worde, ΕΚΚΛΗΣΙΑ ΙΤΑΛΙΚΑ, Eccle-"sia Italica, which is to say, the Italian or Ro-"mish Church; for each letter in Greek makes "one number, as thus:

5	20	20	30	8	300	10	1		10	30	1	30	10	30	1	
E	K	K	Λ	H	Σ	I	A		I	T	A	Λ	I	K	A	2

"this maketh together, 666. *Apoc.* 13. 17." And also in another work entitled, "The revelation "of St. John, considered as alluding to certain "services of the Jewish Temple," for the number of the beast, the author appears to incline to the Greek letters, which form the word ΛΑΤΕΙΝΟΣ, which had been fixed on by Penæus, who lived in the second century; and, comparing the pro-

phesies of Daniel, the author considers the image of the beast to signify the Papal Spiritual Dominion. "The pope," says he, "was long the "image of the beast, (that is, we suppose, of "heathen Rome,) before he became the eighth "head of the beast, by the donations of Pepin "and Charles the Great."

CHURCH HISTORY.

Persecutions of different sorts frequently occurred in the primitive church; it may be a beneficial lesson to many extravagant disputers, even of this age, to see how well Eusebius accounts for them. That very intelligent observer and great master of the ecclesiastical historic science thus feelingly expresses his opinion relative to the matter. No sooner had the alluring sight of prosperity approached the church, than its too curious members, like the foolish and erring moths, were for making its false rays their guide, and so doing, met with what proved their destruction and woe. Bad habits of pride and idleness, previously contracted, were not easily shaken off; aspiring men were never satisfied with their allotted share of preferment, and the force of bad examples was constantly gaining fresh ground. The rage of polemic pas-

sion, with all its ordinary effects, was suffered at different times to make its appearance. Bishops determined to mortify each other, and with the diabolical passion of envy in their hearts, were setting in motion and circulating by violent public writings, the fire which had thus blown up. Infatuation prevailed, and the uncomplying seniors easily turned the balance of the popular mind towards the wild and terrible conflicts of civil discord, engendering crimes no less deep, than replete with distraction and grief. Divine justice struck them at first with a slighter hand, but those particular prognostics had not proved fatal, and as due convictions were not fully impressed, the wild winds and storms of a general persecution were let loose upon them. Eccles. Hist. Book viii. ch. 1st.

ABBE DANGEAU.

The study of grammar was the great passion of the Abbe Dangeau. One day somebody was talking to him of the apprehensions entertained that some great revolution was about to take place in public affairs; "That may be," said the Abbé, "but whatever happens, I am extremely rejoiced that I have in my portfolio at least thirty-six conjugations perfectly completed."

EPITAPH

On Thomas Kemp, hanged for sheep stealing.

Here lies the body of Thomas Kemp,
Who lived by wool, but died by hemp;
There's nothing would suffice this glutton,
But with the fleece to steal the mutton:
Had he but worked, and lived uprighter.
He'd ne'er been hung for a sheep-biter.

FRENCH CLERGY.

Of the archbishops of France before the Revolution, one, the archbishop of Paris, had forty thousand pounds sterling a year; yet when he ran away to Chamberri, he left behind him a debt of two millions. Another French archbishop, the subject of a criminal process with a jeweller, whom he cheated, was plunged deeper in debt, though his revenues were forty-eight thousand pounds a year! While the officiating clergy of France were very kindly kept out of all pecuniary excess; no living being more than one hundred pounds a year; and by far the greater part of the parochial clergy at but ten or fifteen pounds a year.

REV. MR. TOPLADY.

The second-hand mode of clerical instruction is not new. Mr. Toplady mentions it as exist-

ing when he was quite a young man. In a letter, dated February, 1775, he says, in the spring of 1762, a month or two before I took deacon's orders, I was cheapening some books of Osborne, Dr. Johnson's bookselling friend. After that business was over, he took me to the farthest end of his long shop, and, in a low voice, said—"Sir, "you will soon be ordained; I suppose you have "not laid in a very great stock of sermons, I "can supply you with as many sets as you "please; all originals, very excellent, and they "will come for a trifle."

My answer was, I certainly shall never be a customer to you in that way; for I am of opinion, that the man who cannot, or will not, make his own sermons, is quite unfit to wear the gown. How could you think of my buying ready-made sermons? I would much sooner, if I must do one or the other, buy ready-made clothes. His answer shocked me:—"Nay, young gentleman, "do not be surprised at my offering you ready-"made sermons; for I assure you, I have sold "ready-made sermons *to many a bishop* in my "time."

CHURCH OF ST. AFRA.

In the church of St. Afra, at Augsburg, the eye meets with the following spectacle. A num-

ber of poor souls are seen swimming and splashing in the fiery waves of purgatory. From the mouth of those bathing, issue, towards the figure of a church, the words, "Friends, think of us!" The good-natured friars then kneel at the top of the church, and listen credulously to a priest, who reads mass for the dead, and takes their money. The change is sure and rapid. Little angels are seen fluttering down from heaven, who snatch some souls out of the flames, and carry them off upwards.

IRISH BISHOPS.

There was one who carried a joke considerably too far. It is a remarkable occurrence, which Mr. Dutens, in his memoirs, entitles "Unhappy "end of an Irish bishop." In the year 1753, a friend of Lord D*** passed some days at his country seat. On the evening previous to his departure, Lord D*** happened to mention that he was going, on the following day, to a neighbouring town to receive one thousand five hundred pounds, the friend inquired if he did not fear being robbed? and his lordship answered that he had no such fear, as he always furnished himself with a well loaded blunderbuss. Early in the morning the friend departed; and some hours afterwards Lord D***'s servant came with

great surprise to inform his master, that though he had loaded the blunderbuss the preceding evening, he had now discovered it to be unloaded, and could no way learn by whom it had been done. After endeavouring, to no purpose, to find out the matter, the piece was re-charged and the journey proceeded on. In returning, his lordship was stopped on the road by a highwayman, whose face was covered with black crape, and who, presenting a pistol, demanded his money. Lord D***, pretending to reach for some, took up his blunderbuss, and shot the man through the head. On quitting his chaise to examine the robber, how great was his astonishment to recognize the face of his friend who had lodged at his house the preceding night! He charged his servants to keep the matter secret, and ordered them to inter the body. The domestics, however, could not prevail on themselves to forbear telling so extraordinary a tale, and it was presently every where known. All that can be said in favour of the friend in question, is, that he might not intend to rob Lord D***, but only to frighten him; if so, he paid the forfeit of his life for an ill-judged pleasantry.

DR. LITCHFIELD.

Some persons delight in the composition of sermons. There is William Litchfield, a doctor in theology of whom mention is made in Andrew's Chronology, who died in the year 1447, and who was *the writer of* 3083 *sermons with his own hand.*

NAMES OF SECTS.

How came the JESUITS to be so called? Certainly they were the last class of men who should have drawn the appellation of their order from the sacred name of Jesus. *Methodists!* afterwards became the established nick name of the sect, who were, however, first christened by the Oxonians, the Sacramentarians, Bible-bigots, Bible-moths, the Holy or the Godly Club. In Ireland they are called *Swaddlers.* Methodism may perhaps be defined religious mannerism.

ARCHBISHOP ALLEN.

John Allen, archbishop of Dublin, and afterwards chancellor of Ireland, had a very tragical death in the year 1534. Mr. Wood tells us, that on the 25th of July, early in the morning, Thomas Fitzgerald, eldest son of the earl of Kildare, commanded the Archbishop to be brought before him at Tartaine, though he was then extremely weakened by a late sickness. He kneel-

ed down before the traitor, in his shirt and mantle, and endeavoured to move his compassion; but all in vain; so that he resigned himself up to God's mercy, and was immediately ordered by Fitzgerald, *to be brained to death like an ox*, which was executed upon the spot. The place where this barbarous act was committed, was afterwards hedged in, overgrown, and unfrequented, in detestation of the fact; and it was observed by the people, that all the accessaries to it, though they were afterwards pardoned for their rebellion, ended their lives in the utmost misery. However, we may remark, on the other hand, that his death has been considered by some writers, whom Mr. Wood calls *precise*, as a judgment upon him for his conduct in the dissolution of Daventry Priory, in Northamptonshire, among many other monasteries, in order to enable Wolsey to erect his college in Oxford.

ARCHBISHOP ANSELM.

In the life of Archbishop Anselm, who lived in the time of William the Conqueror, printed at Cologne, in the year 1573, are found the following judicious remarks on scholastic discipline; addressed to a certain abbot, who consulted him about the education of some boys, that were brought up in the cloisters of his monastery.

"What I pray you," says the abbot, addressing himself to Anselm, "What, I pray you, can "be done with them? They are perverse and "incorrigible: day and night we cease not *to* "*beat* them, and yet they always become worse "and worse." At which Anselm, surprised, ex- "claimed, "Cease not to beat them! And how "are they when they are grown up?" "They "are dull and brutish." "For what good pur- "pose then," asks the Archbishop, "do ye, who "for men have brought up brutes, lay out all "your money and care?" "What can we do "to prevent it? We constrain them by every "means to improve, but all to no purpose." "Constrain them, do you? Tell me, Father "Abbot, I pray, if you were to set a plant in a "garden, and just after were to shut it up "on every side, so that it could in no way "extend its branches, and when, after a year "you should set it free, what sort of a tree "would issue thence?' 'Useless, certainly, with "crooked and entangled branches.' 'And who "would be to blame for this, but you, who so "unreasonably confined it? This is just what "you do with your boys: they are plants in the "garden of the church, and ye do, on all sides, "so restrain them with all kinds of terrors, men- "aces, and blows, that they are not allowed the

" smallest liberty; therefore, indiscreetly op-
" pressed, they breed, foment, and nourish with-
" in themselves, depraved and perplexed thoughts,
" and, so continue to cherish them, that they
" obstinately evade all means that can be admi-
" nistered to correct them. Whence it comes to
" pass, that because they perceive in you no
" love, no affection, no sweetness towards them,
" they have no confidence afterwards of any good
" in you; but believe all that you do proceeds
" from hatred and malice against them. By these
" wretched means it happens, that as they after-
" wards increase in age, so hatred and suspicion
" of evil increase in them; always prone and
" bent to vice; and since they have not been
" bred in true charity to any one, they are able
" to look upon no one, but with depressed brows
" and averted eyes.

" But, for God's sake, tell me what is the rea-
" son that you thus torture them? Are they
" not men? Are they not of the same nature
" with yourselves? Would you wish that to be
" done to you which you do to them?"*** The abbot having heard these words, groaning, said, " Truly we have erred from the truth, and the " light of discretion is not in us." And craving pardon for the past, and promising amendment for the future, he reverentially withdrew.

PRESBYTERIAN PRAYERS.

A contemporary writer on presbyterian eloquence, has furnished us with the followiug specimens of prayer. One Mr. Hurstone said, in his prayers, "Lord, give us grace, for if thou give us "not grace, we shall not give thee glory, and "who will gain by that, Lord?"

One who is now (*i. e.* 1690) head of a college, and looked upon by the party as their great advocate and oracle, prays thus: "Good Lord, "what have ye been doing all this time, where "have ye been these thirty years? What good "have ye done to your poor kirk in Scotland, "that has been so long spur-galled with Anti-"Christ's riding her; she has been long lying "on her back, and sadly defiled; and many a "good lift have we lent her; O how often have "we put our shoulders to Christ's cause, when his "own back was at the wall. To be free with you, "Lord, we have done many things for thee that "never entered in thy noddle, and yet we are "content that thou take all the glory: is not "that fair and kind?"

EPITAPH ON DE LA RIVIERE.

The following epitaph, by Bernard de la Monnoye, is on De la Riviere, bishop of Langres, who had left an hundred crowns for that person

who should write his epitaph. Our author, after observing, that the deceased was of an illustrious family; that he possessed a thousand virtues; never imposed on any person; always conducted himself very prudently; finishes thus; "*I'll* "*say no more; having already told too many lies* "*for an hundred crowns.*"

Ce git un trés grand personage,
Qui fut d'un illustre lignage,
Qui posseda mille vertus,
Qui ne trompa jamais, qui fut toujours fort sage.
Je n'en dirai pas d'advantage,
C'est trop mentir, pour cent écus.

LEARNED SERMONS.

La Bruyere, in his characters, speaks of a curious custom, which reigned not only at the Bar, but in the chair of the preachers. "Not quite "a century ago (says he,) a French book was a "certain number of Latin pages, wherein a few "lines and wordes appeared in our own lan- "guage (like the English Greek 'Pursuits of "Literature,' published about twenty years "back;) this was not confined to passages and "quotations. Ovid and Catullus were brought "in to decide upon marriages and upon wills, "and came together with the Pandicts to the "assistance of the widow and the fatherless;

" the sacred and the profane were not parted,
" they slipped in together even into the pulpit.
" St. Cyril, Horace, St. Cyprian, Lucretius, spoke
" alternately. The poets were called into coun-
" cil, with St. Augustine and all the fathers, they
" spoke Latin long together, before women and
" churchwardens; nay, they spoke Greek; a
" man must have a prodigious knowledge to
" preach so ill. Other times other customs; the
" text is still in Latin, the whole discourse is
" French, good French; even the gospel is not
" quoted, it requires very little learning now a
" days to preach well."

NUMBER OF CHRISTIANS.

By a calculation ingeniously made, it is found that, were the inhabitants of the known world divided into thirty parts, nineteen of them are still possessed by Pagans, six by Jews and Mohammedans, two by Christians of the Greek and Eastern churches, and three by those of the church of Rome and Protestant communion. If this calculation be accurate, Christianity, taken in its largest latitude, bears no greater proportion to the other religions than five to twenty five, or one to five. If we regard the number of inhabitants on the face of the globe, the proportion of Christians to other religionists is not

much greater; for, according to a calculation made in a pamphlet, published originally in America, and republished in London, in 1812, the inhabitants of the world amount to about 800,000,000, and its Christian population to only 200,000,000! viz. in Asia, 2,000,000; Africa, 2,000,000; Europe, 177,000,000; America, 18,000,000; the Greek and Eastern churches 30,000 000; the Papists 100,000,000; the Protestants 70,000,000. The Pagans are estimated at 461,000,000; the Mohammedans at 130,000,000; the Jews at 9,000,000. If a generation last 30 years, then in that space 800,000,000 will be born and die; consequently 73,059 suffer death every day, 3,044 ever hour, 51 every minute, and, awful to reflect, nearly one every moment.

PREBENDARIES.

Archbishop Cranmer speaks thus in a letter to Lord Cromwell. Having had experience both in time past, and also in our days, how the sect of Prebendaries have not only spent their time in much idleness, and their substance in superfluous belly cheer. I think it not to be a convenient state or degree to be maintained and established. Considering first, that commonly a prebendary is neither a learner, nor a teacher,

but a viander. Then by the same name they look to be chief, and to bear all the whole rule and pre-eminence in the college where they are resident; by means whereof, the younger of their own nature, given more to pleasure, good cheer, and pastime, than to abstinence, study, and learning, shall easily be brought from their books to follow the appetite and example of the same prebendaries, being their heads and rulers. And the state of the prebendaries hath been so excessively abused, that when learned men have been admitted into such room, many time they have desisted from their good and godly studies and all other virtuous exercises of preaching and teaching.

BISHOP LOWTH.

Of the eminent men that Winchester has produced, few, if any, have surpassed the one of whose life we shall now give a rapid summary. Robert Lowth, the son of a distinguished divine of the church of England, was born at Winchester, in 1710. His education he received in the public school of that town, and from thence was elected to New College, Oxford, of which he became a fellow in 1734, and having been distinguished throughout the whole of his earlier years for his poetical talents, he was appointed pro-

fessor of poetry at Oxford, in the year 1761. The public lectures on Hebrew poetry which he then delivered, and which were printed a few years afterwards, raised his reputation to the highest pitch, and in consequence he was presented by Bishop Hoadley to the rectory of Ovingdon in Hampshire. Having then been appointed private tutor to the sons of the Duke of Devonshire, he accompanied them to the continent, on his return from which, he was by the interest of their father, raised to the dignity of archdeacon of Winchester, and about three years afterwards was inducted into the rectory of East Woodhay, in the county of Southampton. In 1755, having been nominated first chaplain to the Marquis of Hartington, lord lieutenant of Ireland, he was offered the see of Limerick, which he declined, accepting instead some preferment in the county of Durham. In 1766 he was promoted to the Bishoprick of St. Davids, and from thence was speedily translated to the see of Oxford, and in 1777 to that of London. Six years afterwards he was chosen to succeed archbishop Cornwallis in the primacy, but in consequence of his advanced age declined that honour. He died in the episcopal palace of Fulham, in the year 1787, carrying with him to the grave, the respect and esteem of all ranks of society, and

leaving behind him a character for learning, talent, taste, integrity, and zeal, which few can imitate but all must admire.

BISHOP HORSELEY.

Among the prelates who have conferred the highest honour upon the English church and nation, the name of Dr. Horseley will ever be conspicuous. This eminent man was the son of the rector of St. Martin's in the Fields, he was educated at Westminster school, and having early displayed a taste for mathematics, he was sent to the university of Cambridge. He then went to Oxford, a private tutor to the earl of Aylesford, and having then published an edition of the works of Apollonius, and displayed in other ways his high scientific attainments, he was elected a fellow of the royal society, and appointed secretary to that institution in 1773. Bishop Lowth, whose admiration of superior talent is well known, nominated him his chaplain, and bestowed upon him two rectories in the county of Surrey. Having taken a very decided part in the controversy with Dr. Priestly, he was in consequence raised to the Bishoprick of St. Davids by Lord Thurlow, in 1788. In 1794 he was translated to the see of Rochester, which he held in conjunction with the Deanery of Westminster. He died in about

the seventieth year of his age, in 1805, at Brighton. In biblical learning, as well as mathematical, Bishop Horseley was esteemed a most profound scholar; he was a bold, intrepid, and skilful controversialist, and in regulating the affairs of his diocese, his zeal and prompt decision were remarkable—the following anecdote may serve to illustrate his quick manner of correcting mistakes and abuses: in the course of his ministerial duties, an infant was brought to receive at his hands the sacrament of baptism; upon the question being asked what name the child was to receive, the mother replied with a simpering lisp, "Luthy, Thir"—"Lucifer," exclaimed the astonished prelate, "call the child John."

THEOPHILUS RAYNARD.

Theophilus Raynard, a learned Jesuit of the seventeenth century, has some odd thoughts; as when being to treat of the goodness of our Saviour, in a chapter of the second volume of his folio works, and he wrote twenty such, he entitles it *Christus bonus, bona, bonum.*

FATHER MAIMBOURG.

It is strange that dogs should form the subject of pulpit eloquence. Let us hear part of a

sermon preached by the jesuit, Father Maimbourg. It is found in the preface to the Mons translation of the New Testament. "It was the "Sunday after Easter (upon which Maimbourg "preached) when the gospel about the good "shepherd was read; from hence he took occa- "sion to magnify the condition of shepherds by "observing that it was not formerly the profes- "sion of the meanest people, as it is at present; "but, that kings and princes did not think it "unworthy of them. After this he reckoned up "a great number of princes that were shepherds; "and then he forgot not the patriarchs, but car- "ried down the catalogue as far as David, upon "whom he insisted a long time; for he gave us "a correct idea of his beauty, the colour of his "hair, his cloths, and lastly, his dog. *It was,* "says he *a brave dog, and had so much courage,* "*that we may believe that while his master fought* "*against Goliah, this dog, to avoid the disgrace of* "*doing nothing in the meantime, hunted after the* "*wolves and fought them.* After the good Father "was once entered on the subject of dogs, as if "he had been linked to it by some secret sympa- "thy, he could not tell how to leave it, and "therefore he divided his sermon into four parts, "according to the four several sorts of dogs. "The first sort were English dogs; the second

" were mastiff dogs; the third were the lap dogs, " and the fourth were the good dogs; whereof he " made an application to different sorts of " preachers. The English dogs were the Janse- " nists, or, as they were then called the Arnan- " dists, whom he represented as an indiscreet " people, who tore in pieces all men indifferently, " and made no distinction between the innocent " and the guilty, but oppressed every body with " hard penances. He described the mastiff dogs " as being cowardly, having no courage but upon " their own dunghill, and who, being beat off from " that, were always fearful, which he applied " to preachers of that humour. The lap dogs " were, according to him, the abbots of the court: " they are, said he, shaped like lions and make " a great noise; but when they are viewed nar- " rowly, their noise is laughed at. And upon this " occasion he described their ruffles, their bands, " their surplices, and their gestures. And lastly, " the good dogs were the Jesuits,"—ergo, this sermon came, upon his own showing, from the mouth of a Jesuitical dog.

SERMONS.

Some sermons have been printed with singular titles, to wit, Spiritual Salt, sermon Matt. v. 13. 1650. The Spiritual Nursery Decipher-

ed, 1650. The White Wolfe, a sermon 1627. The Nail hit on the head, 1644. The Wheel Turned, 1647. Love and Fear, a marriage sermon, 1668. Two sticks made One, sermon, 1691. The Divine Lanthorne, 1686. The Best Fee Simple, 1657. And a religious book, by one Homer, called Cuckoldom's Glory, or the Horns of the Righteous exalted, with an emblematical engraved frontispiece. A Church of England divine publishing a Sermon with a quotation from Shakespeare in front, as Mr. Hawtry did, August 10, 1806, would seem a pious liberty to many people.

SERGIUS THE SECOND.

The name of Pope Sergius the second, was originally Os Porci, or Swine's Snout, which his holiness, thinking not to sound polite enough for a pope, thus changed.

NORMAN CHRISTIANS.

There is, alas! in this world too much conversion by bribery, as is well known to the Society for converting the Jews. The monk of St. Gal. relates that Louis le Debonnaire, whose example was followed by the lords of the court, made rich presents to the Normans, who desired to be baptized; that one year during the Easter holidays

their pirates came in such numbers, that there were not white robes sufficient to give them all: that some were made in a hurry; and that a Norman lord, having looked at a robe which was brought him, threw it on the ground with indignation, *swearing it was at least the twentieth time he had come to be baptized, and that he had never been presented with such a rascally robe!*

POPE ADRIAN.

The death of pope Adrian caused such joy at Rome, that, the night after his decease, *they adorned the door of his chief physician's house with garlands*, adding this inscription, "To the deliverer of his country."

EXCOMMUNICATION IN RUSSIA.

A young Russian nobleman, of the name of Buterline, was, in a skirmish with the Tartars wounded so cruelly, that a portion of the scalp, scull and all, were carried away, by the stroke of a sabre. The surgeon having killed a dog, cut out a portion of his skull, corresponding to that which in this nobleman had been cut off with the sabre, stitched it into the wound and achieved a perfect cure. The nobleman, exulting in this miraculous operation, told it to his friends, and his friends told it to the priests,

and the priests told it to the archbishop of Moscow, and the archbishop of Moscow put him under the law of the church, from which he was driven forth, for having this fragment of a bestial body united to his, and banished from the assemblies of the faithful all over the Russian empire, so long as the said piece of dog's skull remained united and joined to the head of a Christian man. It is proper to add, that the offending part was afterwards removed, and the sentence of excommunication revoked.

INQUISITION.

The Spaniards are casuistical: formerly they observed little pieces of politeness, which, elsewhere, would appear oddly applied; for example, the Inquisition never burned a Jew, without making an apology to him. It is wonderful to consider what a penchant the *unburnt* Spaniards had for the Inquisition. It was really ill-natured to deprive them of it.

TRANSUBSTANTIATION.

Vida, bishop of Alba, has the following lines in his sacred hymns:

Tu cererem exiguam nati convertere in artus
Divinos, corpusque potes sacrantis ab ore.
By thee the priest converts mere wine to blood,
And of a wafer, forms the Son of God.

OLD ENGLISH BIBLE.

Among the MSS. of Bennet College, Cambridge, is a translation of part of the New Testament, in the English spoken after the conquest. The 7th verse, of the 2nd chapter of Luke is thus rendered: "And layde him in a "*cratche*, for to hym was no place in the *dyver-* "*sory*." And to show another instance of the change of language, Mark 6. 22. "When the "daughter of Herodyas was in comyn, and had "*tombylde* and pleside to Harowde, &c." So that if the Greek had not been preserved, instead of dancing, we should have concluded her to be one of the tumblers at Astley's and the Circus."

CURIOUS EPITAPH.

The following epitaph on Sir John Blagrave, who died August 9, 1611, and was buried at St. Lawrence, Reading, is worthy of notice.

Here lies his corpse, which living had a spirit,
Wherein much worthy knowledge did inherit;
By which, with zeal, one God he did adore.
Left for maid servants, and to feed the poor.

PLURALITIES.

The system is just the same across the water as in England. The French chancellor, Du

Prat, being a widower, took to the church to enrich himself: he was bishop of Gap, of Valence, of Meaux, of Albi, archbishop of Sens, and cardinal. What a terrible pluralist was this Du Prat. Upon the death of Clement, he had some thoughts of obtaining the holy see. Francis the first, to whom he mentioned the affair, told him it would cost too much money. Du Prat replied, he could furnish four thousand crowns. Francis, filled with indignation on hearing this, sent the next morning to the worthy chancellor Du Prat, for the said four thousand crowns, and actually had them carried to the treasury.

ORTHODOXY.

There is an anecdote concerning the famous William Whiston and Lord Chancellor King, which is not foreign to our purpose. Whiston being one day in discourse with the chancellor, who was brought up a dissenter at Exeter, but had conformed, a debate arose about signing articles which men do not believe, for the sake of preferment. This the chancellor openly justified, "Because," said he, "we must not lose our "usefulness for scruples." Whiston, who was quite of an opposite opinion, asked his lordship "If in his court they allowed such prevari-

"cation?" He answered, "We do not." "Then," said Whiston, "suppose God Almighty "should be as just in the next world as my lord "chancellor is in this, where are we then?"

DECORATION OF CHURCHES.

In every catholic country, the traveller finds the churches adorned with pictures, which exactly correspond to the votive tablets which decorated the pagan temples—superstition being in both instances the actuating cause. Mr. Southey, in his history of Spain, has given an account of one, which we do not consider will be misplaced here. "A servant belonging to the "royal family (of Portugal) was stabbed in the "abdomen, so that his entrails came out. Mr. T. "an English surgeon, cured the wound, and the "reward he received was to have his picture "hung up in the Lapa church, standing by the "patient's bed, with the Virgin Mary above, who "had enabled him to perform the cure."

CARDINAL BEAUFORT.

This distinguished prelate of Royal descent obtained a degree of eminence in this country that was rarely known even in the age in which he lived. He was the natural son, though afterwards legitimated by Parliament, of John of

Gaunt. In 1397 he was raised to the bishopric of Lincoln; in 1399 he became chancellor of the University of Oxford and dean of Wells; in 1406 he was appointed Lord High Chancellor of England and in 1405 bishop of Winchester. The wealth which these various dignities enabled him to accumulate may be readily conceived from the fact, that he lent his nephew, Henry V. £20,000 towards the expence of his expedition into France, to divert his intention, as it is thought, of attacking the revenues of the church. Upon the death of Henry V. he was appointed one of the guardians of his son Henry VI. who was then under age; and in 1424 the great seal was restored to him, but taken away two years afterwards. In 1428 the Pope, Martin V. conferred upon him the dignity of Cardinal with the title of St. Eusebius, honours with which he was invested at Calais. By the same pope he was then appointed legate, a character in which he was forbidden to appear in England, but which power was extended to Germany, and general of the crusade against the heretics of Bohemia, called Hussites; in which rank, and with auxiliary forces which he had raised in England, he for some time prosecuted the war against these zealous and virtuous men. In 1430 he was nominated principal counsellor to the young

king Henry in France, whom he afterwards crowned in the cathedral of Notre Dame in Paris. His inordinate pride, however, and excessive power having awakened the jealousy of the other princes of the blood royal, they resolved to bring about the ruin of the Cardinal. Through the agency of the duke of Glouster this was attempted, but attempted unsuccessfully, and the duke fell a victim to his imprudence, being murdered, as it is supposed, by some partizans of the cardinal, who in a month afterwards, in the year 1447, followed him to the grave. The annexed account of his last moments is extracted from *Hall's Chronicle, Henry VI. Fol.* 70. *b.* "During these "doyngs, Henry Beaufford, bishop of Winchester, "and called the rich Cardynall, departed out of "this worlde. This man was haut in stomach, "and hygh in countenance, rych above measure "of all men, and to fewe liberal, disdaynful to "his kynne, and dreadful to his lovers. His "covetousness insaciable, and hope of longe lyfe "made hym both to forget God, his prynce, and "hymselfe in his latter dayes; for Doctor John "Baker, his pryvie counsailer and his chapellayn "wrote, that lying on his death bed he sayde "these wordes: 'Why shovld I dye, having so "much riches? If the whole realme would save "my lyfe, I am able either by pollicie to get it, or

" by ryches to bye it. Fye, will not death be " hyred nor will monye do nothinge? When my " nephew of Bedford died, I thought myself half " up the whall; but when I sawe myne other " nephew of Gloucester disceased, then I thought " myself able to be equal with kinges, and so " thought to increase my treasure in hope to have " worn a tripple crowne. But I see now the " worlde fayleth me, and so I am deceyved, " praying you all to pray for me."

IRISH CHURCH.

In England the number of benefices within the different dioceses are various, from 1319 in Lincoln, which is the largest, to 107 in Rochester, averaging about 420 parishes to a bishopric. The fabric of the Church of Ireland is very different in the proportion of the higher and lower parts. The following is a table of bishops, parishes, and clergy.

PROVINCE OF ULSTER.

	Parishes, or unions of parishes.
Diocese of Armagh - -	78(the archbishop's)
——— Clogher - -	44
——— Derry - -	54
——— Down & Connor	79
——— Dromore - -	23

	Parishes, or unions of parishes.
Diocese of Kilmore -	33.
——— Meath -	101
——— Raphoe -	31
——— Ardagh attached to the archishopric of Tuam -	25

Parishes 443 with 351 incumbents resident or near enough to do their duties.

PROVINCE OF LEINSTER.

	Parishes or unions of parishes.
Diocese of Dublin -	87(the archbishop's)
——— Kildare -	43
——— Ossory -	59
——— Leighlin & Ferns	92

Parishes 281 with 189 incumbents residing, or near enough to do their duties.

PROVINCE OF MUNSTER.

	Parishes or unions of parishes.
Diocese of Cashel -	57(the archbishop's)
——— Waterford and Lismore -	52
——— Cloyne -	77

Diocese of Cork and Ross 77
——— Limerick and Ad-
fert - - - 105
——— Killaloe and Kil-
fenora - - - 51

Parishes 419 with 281 incumbents resident or near enough to do the duty.

PROVINCE OF CONNAUGHT.

	Parishes, or unions of parishes.
Diocese of Tuam - -	24(the archbishop's)
——— Clonfert and Kil-macduagh -	14
——— Elphin - -	37
——— Killala & Achonry	20

Parishes 95 with 65 incumbents resident.

In the whole church of Ireland there are then 1238 parochial benefices (a number of parishes are sometimes united in Ireland to form one living; according to the original division there were 2259 parishes) with 860 resident incumbents. There are in all 1131 churches; 454 in Ulster; 264 in Leinster; 321 in Munster; and 92 in Connaught.

CATHOLIC DOG.

The following anecdote is related by Mr. Southey, the truth of it having fallen within his own knowledge. A dog, which had belonged to an Irishman, and was sold by him in England, would never touch a morsel of food on a Friday. The Irishman had made him as good a catholic as himself. This dog never forsook the sick bed of his late master, and when he was dead, refused to eat, and died also.

EPITAPH ON SABELLICUS.

Marc Anthony Sabellicus, who flourished among the learned men about the end of the fifteenth century, ordered this epitaph to be engraven on his tomb stone. "This little urn contains "Sabellicus, who could not be restrained by the "bounds of the history of all countries and all "ages.—M. Antonius Sabellicus made this mo- "nument for himself during his life!" This author's works are in 6 vols. folio, at Basil.

SPORTING PRELATE.

Independently of the sports of hunting for preferment, which have characterized our churchmen, we have read of hunting bishops, who did not disdain even the sports of the field. Dr. Guy Carleton, bishop of Chichester, who died July 6, 1685, appears to have been a *profound* sportsman.

" A gentleman of Sussex told me," says Kennett, " that he had no good character but that of a good " horseman and a good huntsman. He kept a " good pack of dogs, and would often ride a " hunting on the downs. One of his chief sports- " men was a Chichester butcher. Once, when " the dogs were at a loss, the bishop overtakes " the butcher, and asks him which way the hare " was gone? ' Gone!' says the butcher, ' why, " by—my lord, he is gone to the devil.' ' Well, " well; follow after; ride on, Tom, ride on!'" And we find Robert Lamb, bishop of Peterborough, died in the first week in November, 1769, at Hatfield, being taken ill on horseback in the field while hunting. Peter de Blois records the exploits of Walter, bishop of Rochester, in the twelfth century; who, at the age of eighty years, followed the chace with such perseverence and spirit, that he totally neglected the care of his diocese!

QUAKERS.

The Quakers *have been* peculiarly zealous in the work of conversion; the Grand Signior was once threatened with conversion, by one John Kelsy, a quaker, who actually went to Constantinople for that purpose; but honest John, feeling the spirit move him, began preaching in the

streets: and as the Mahomedans neither understood English nor the Quaker's breathings, they, considering him out of his senses, put him in prison; which Lord Winchelsea, our ambassador, having heard of, got him out, and sent him to England.

L'ABBE SALLE.

In the Journal les Nouvelles Ecclesiastiques, for 1767, several remarkable cures were attributed to the Abbé Salle, who had founded the schools *Freres ignorantins*. Brother Giles was cured of a head ache, by applying to the part affected, *a letter* he had received from his superior. Brother Timothy, who had a white swelling on the knee, by the *sign* of the cross made over it, was made whole. But another brother's cure was still more miraculous, considering the remedy:—by swallowing a bolus of grease, collected from the square cap of the abbot, a quartern ague was shaken off, or charmed off.

TRANSUBSTANTIATION.

We have stated that miracles have proved the real presence. Now Corpus Christi day is a feast in the Romish Church, held on the Thursday each year next following Trinity Sunday. It was instituted A. D. 1264, by Pope Urban the

Fourth, in honour of a miracle that was vouchsafed in his supremacy, and which the fine pencil of Raphael has made generally known, viz. of the consecrated water having dropped with blood, when one of his sceptic priests had presumed to question the *real presence* in the sacrament. And it is plainly written in the book of that holy mook, Leander Alberte, of Bulliers, that beside the lake called Lago di Babfena, as a priest was saying his mass, the holy offering or oblation did drop a great many drops of blood upon the altar, and upon the white piece of cloth called the corporal. After this it skipped and leaped out of the hands of the sacrificing priest, and away it went, swiftly fleeing all about the church like a bird, still dropping drops of blood upon the marble stones, which are seen there yet to this day. The book from which this work was taken was privileged by the Pope.

CROSS AT MUGDRUM.

At appears from Camden, that one of the ancestors of the present earl of Fife, Macduff, had the privilege, or any of his kindred within the ninth degree, of being acquitted of manslaughter on flying to the sanctuary of the Cross at Mugdrum, in the county of Fife, and paying nine cows and a heifer.

ABBE CHOISY.

This courtly Abbé has rendered himself conspicuous by the fulsomeness of his dedication to Madame de Maintenon, prefixed to the translation of his Kempis, with her picture kneeling before a crucifix, and these words of the forty-fourth psalm: "Hearken, O daughter, and "consider."

MAMMILLARIANS.

We read of a sect that sprung up in Haarlem called the Mammillarians. It owed its origin to the liberty which a young man took in putting his hand into the bosom of a maid whom he loved and had a mind to marry: this, however, came to the knowledge of the anabaptists; and hereupon they consulted what punishment the delinquent ought to suffer: some were for absolute excommunication; others would not consent to so severe a measure for such a fault. The dispute got to such a height, that a schism and separation ensued; and those who were indulgent to the young man were called Mammillarians. These Rigorists were not likely to have any Basiarians or Oscularians in their society.

CARDINAL BEATON.

Cardinal Beaton, who complacently looked on while poor Wishart was burnt alive, for being a Protestant, and who was himself assassinated afterwards on this account, was in his conduct so licentious, so superior to all decency, that he publicly married one of his six natural children to the master of Crawford, owned her for his daughter, and gave with her the (in those days) vast fortune of 4000 marks Scotch.

BISHOP KENN.

The good bishop Kenn, (he who refused to lodge Nell Gwynne in his house although King Charles the second's mistress,) every morning made a vow that he would not marry that day. Mr. Chermy used frequently, on his entering the breakfast room, to say, "Well, my good lord, is "the resolution made this morning?" "Oh, "yes, Sir! long ago."

EFFICACIOUS PRAYERS.

Lloyd, in his State Worthies, gives us an instance of the efficacy of a *royal* prayer: for Sir John Cheeke, King Edward the sixth's tutor, being once desperately sick, the king inquiring after his health every day, the physician frankly told him there was no hope of life, and that he looked

upon him as a dead man. "No," said the king, "he will not die at this time; for this morning I "begged his life from God in my prayers and "obtained it;" which accordingly came to pass; for, contrary to all expectation, he speedily recovered. This, says Dr. Fuller was attested by the old earl of Huntingdon, bred up in his childhood with king Edward, to Sir *Thomas* Cheeke, who was alive anno 1654, and eighty years of age. King Edward the sixth was young and innocent.

REV. RALPH TYRER.

The following singular epitaph, written by Ralph Tyrer, Vicar of Kendal, in Westmoreland, who died, 1627, was inscribed on his tomb by his friends.

London bred me—Westminster fed me;
Cambridge sped me—my sister wed me.*
Study taught me—living sought me!
Learning brought me—Kendal caught me;
Labour prest me—sickness distressed me;
Death oppress'd me—the grave possessed me.
God first made me—Christ did save me;
Earth did crave me, and Heaven would have me.

*At her instigation.

PURGATORY.

Here follow the fifteen helps and remedies, which you will find even as they are here written, in the books called, *Sermones discipuli de tempore et de sanctis cum promtuario exemplorum.* "The "holie church of Rome hath soughte all manner "of meanes and helps to refresh, coole, and cure "the paines of the poore souls which lie in the "great heat of purgatorie gaping for air, as a "carp doth for water: all which meanes "shee hath digged out of the holie Scriptures. "For to beginne, shee hath appointed burning "candles, which be set up to light the poore "soules in the dark places of purgatorie; be- "cause it is written Christ is the true light, and "whosoever doth follow him walketh not in "darkness. And therefore hath our holy mo- "ther practised, that at every corner of the "house, a candle shall be lit, burning; for the "dead should be forgiven and pardoned, for "foure sundrie manner of sinnes, which he hath "committed, to wit: in thinking, in speaking, "in doing, and in suffering. 2ndly—She doth "succour the poore soules with cening: for there- "by they are released of the horrible stink there "is in purgatorie. 3rdly—She doth relieve them "with holy water, which must be devoutly "sprinkled upon their graves, with a sprinkle,

" that thereby they may be cooled and refresh-
" ed of the great and extreme heate of the fire;
" for it is written, *Asperges me, Domine hysopo,*
" thou shalt sprinkle me, O Lord, with hysope;
" which is to be understood that the parson or
" curate shall all water my grave with a holy-
" water sprinkle. For you may well consider
" that David was dead and buried, when he
" spake these wordes, and his soule was in pur-
" gatorie; otherwise, our dear mother would
" not sing this daily, in the name of the soules
" departed. 4thly.—They are greatly re-
" lieved by the offering of bread and wine, for
" through the might of such an acceptable
" offering, the soules, are fed and refreshed of
" God. 5thly.—With vigils, of three, six, and
" nine lessons, with De profundis, with Requi-
" escant in pace, and with other like pleasant
" songes as Job and David soung, when they
" lay in purgatorie: for our dear mother the
" holy Church of Rome, hath applied all such
" matters unto purgatorie. 6thly.—They are
" relieved by fatte offerings! for that the soules
" are marvellous glad when the priests get many
" offerings: and indeed it is a most swette mor-
" sell for their mouths. 7thly.—With praying
" to hee saints and shee saints, and with saying
" of litanies, diriges, kyrielesons; for there are

" many and great indulgences granted to them.
" 8thly—With fasting and kneeling: for there is
" a plain text in the decrees, which saith that
" the fasting of the living, is the food of the dead.'
" 6thly.—When men do pay for them such debts
" as they left unpaid. 10thly—When men do
" for them works of mercy, and especially when
" they are done by priests, monks, or friars.
" 11thly—When their executors accomplish and
" fulfill their last Wills and Testaments, especial-
" ly if they have bequeathed any thing, either
" money or lands, to any abbey or cloyster,
" 12thly—When any man shall doe for them such
" penance as they have left undone, when it was
" enjoined them by their ghostly fathers. 13thly.
" —When any man performeth for them such
" vows of pilgrimages, and other like devotions
" as they made in their life tyme, and yet have
" not kept them. 14thly.—When men do par-
" don and forgive them such offences as they
" have committed against any person or per-
" sons, hee or shee, in their life tyme. The last
" relief, and the best of all is, when men cause
" masses to be sung or said for them; for that
" is far above all remedies, because it is a good
" drawing plaister which hath power not only to
" draw soules out of purgatorie, but also to pick
" money out of men's purses. And that same

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" Requiem æternam, being three times sung in " the mass, is such a pleasant medicine (that in " a sinner) it doth cleane take away all the paine " and grief which the soules suffer, and bringeth " them fast asleep like dormice." Thus far, says the Beehive of the Romish Church, those therefore who deserve speedy release from durance vile, may, by this prospectus so amply laid down, perhaps effect the object in due time.

CRUSADES, OR HOLY WARS.

The best argument for these exploits that is to be met with, is in a note of the great Dr. Johnson's, upon a passage in the first act of the first part of Shakespeare's play of Henry IV.; as such, it is worth noting, the fashion being now as of every other ancient practice, so to ridicule them, where perhaps we may be found the greater fools.

" The lawfulness and justice of the Holy " Wars have been much disputed; but perhaps " there is a principle on which the question may " be easily determined. If it be a part of the " religion of the Mahometans to extirpate by " the sword, all other religions, by the laws of " self defence, it is lawful for men of every other " religion, and for christians among others, to " make war upon Mahometans, simply as Ma-

" hometans, as men obliged by their own prin-
" ciples to make war upon christians, and only
" lying in wait till opportunity shall procure
" them success."

It is fair however to own, that the Crusaders did not I believe go upon that principle, which never occurred to them. They had no such refinement, which we have carried to too great a length on the other side.

KENTISH QUAKER.

The " Church in danger," has been, from time immemorial, and even now is the hue and cry; but why or wherefore, though we cannot, millions of volumes may, perhaps, explain A Quaker in Kent, when he was pressed by a zealous Tory to conform to the established church, made this roguish, reasonable answer. "Friend, thee
" mayest spare thy breath and persuasion, I
" never will belong to that church which is al-
" ways in danger."

CAPUCHINS.

The following story is akin to the Cock Lane and other ghosts. A president's wife in Orleans, was buried by her own direction without the usual ceremonies of the Roman catholic church, and deposited in a vault belonging to the Capuchin convent. Dreadful noises were soon heard to issue from the said vault, to the no small ter-

ror of the neighbourhood. At last, the prior with a select committee proceeded to the place, and began to catechise the unruly ghost, who was directed to answer after the approved and well known method of knocks against the wall. The spirit was first asked if it were in Paradise? no answer. If in hell? still no reply. If in purgatory? a loud knock against the wall, which of course was taken in the affirmative. Several queries were next put to the spirit touching its identity, and many names proposed of persons buried in the same vault; no answer, however, was elicited until the lady's name was mentioned, when lo! there came two mighty rushings against the wall. It was then demanded of the lady why she had been condemned, was it because she was a Lutheran? This question was answered by three tremendous rushings that shook to their very centre, the nervous systems of the auditors. The case being now clearly made out, the prior immediately waited on the president to report progress. He told him that his wife must remain in purgatory until the day of judgment, and that even then she ran some risk of being finally condemned to hell, unless something were speedily done for her relief. The president, like a good husband, ordered an hundred masses to be said, and a galaxy of candles

to be lighted, and also asked all the friars to come and sup with him directly. The invitation was accepted, and in the midst of their revels the husband despatched some officers to the convent to examine the vault. They arrived luckily in sufficient time to apprehend three substantial ghosts in the shape of three novices of the order.

ABBE DE RANCE.

The Abbe de Rance, afterwards a celebrated monk of La Trappe, made such a rapid proficiency in Greek, that at the age of 12 he translated Anacreon, and published it with learned notes. He was very little older when he was appointed to a considerable benefice. Some persons at court murmuring at the advancement of so young an Abbé, Caussin the Jesuit, was directed by the king to examine him. When the little Abbé came to court, Caussin had Homer lying before him, and desired de Rance to read a passage which casually presented itself. The boy read it immediately in French: the Jesuit could not credit such an extraordinary facility, but thought he had looked at the Latin version, printed in the same page; and covering the Latin with his gloves, was surprized to hear the lad explain the Greek as before. The Jesuit

astonished, exclaimed, "Habes Lynceos oculos." "You have Lynx eyes, my son, for you can see "through a pair of gloves."

SAURIN.

The first time that Abbadie, the celebrated Calvinist minister, heard M. Saurin preach, he exclaimed, "Is it an angel, or a man that "speaks."

BISHOP BERKELEY.

Dr. Berkeley having conceived the benevolent project of converting the savage Americans to Christianity, by means of a colony to be erected in Bermudas, published a proposal for this purpose in 1725; and offered to resign his own opulent preferment of the deanery of Derry, worth £1100 per annum, and to dedicate the remainder of his life to the instruction of the Indians, at the moderate allowance of £100 a year. Such was the influence of his distinguished example, that three of the juniors, or fellows of Trinity College, Dublin, concurred with him in his design, and purposed to abandon all their flattering prospects in their own country, for a settlement in the Atlantic ocean of £40 per annum. The Dean set sail for Rhode island; but, not meeting with the promised support from

ministers, and after spending nearly all his private property, and seven years of his valuable life, in the prosecution of this laudable scheme, he returned to Europe. This was not however, until the bishop of London informed him, that on application to Sir Robert Walpole, he received the following honest answer. "If you "put this question to me as a minister, I must "and can assure you, that the money shall most "undoubtedly be paid, as soon as suits with "public convenience: but if you ask me as a "friend, whether the dean Berkeley should con-"tinue in America, expecting the payment of "£10,000, advise him, by all means, to return "home to Europe, and to give up his present "expectations."

MIRACLES.

Tipasa, a maritime colony of Mauritania, sixteen miles to the East of Cæsarea, had been distinguished, in every age, by the orthodox zeal of its inhabitants. They had braved the fury of the Donatists: they resisted or eluded the tyranny of the Arians. The town was deserted at the approach of an heretical bishop: most of the inhabitants who could procure ships, passed over to the coast of Spain; and the unhappy remnant, refusing all communion with the usurp-

er, still presumed to hold their pious, but illegal, assemblies. Their disobedience exasperated the cruelty of Hunneric, king of the Vandals, A. D. 477. A military count was despatched from Carthage to Tipasa, he collected the catholics in the forum, and, in the presence of the whole province, deprived the guilty of their hands and their tongues. But the holy confessors continued to speak without tongues; and this miracle is attested by Victor, an African bishop, who published an history of the persecution within two years after the event. "If any one," says Victor, "should doubt of the truth, let him re-"pair to Constantinople, and listen to the clear "and perfect language of Restitutus, the sub-"deacon, one of these glorious sufferers, who is "now lodged in the palace of the Emperor Zeno, "and is respected by the devout Empress." At Constantinople, we are astonished to find a cool, a learned, an unexceptionable witness, without interest, and without passion. Æneas of Gaza, a platonic philosopher, has accurately described his own observations on these African sufferers. "I saw them myself: I heard them speak: I "diligently inquired by what means such an ar-"ticulate voice could be formed without any or-"gan of speech: I used my eyes to examine the "report of my ears; I opened their mouth, and

" saw that the whole tongue had been completely " torn away by the roots, an operation which " the physicians generally suppose to be mor- " tal." The testimony of Æneas of Gaza might be confirmed by the superfluous evidence of the emperor Justinian, in a perpetual edict; of count Marcellinus, in his Chronicle of the times; and of pope Gregory the first, who had resided at Constantinople, as the minister of the Roman pontiff. They all lived within the compass of a century; and they all appeal to their personal knowledge, or the public notoriety, for the truth of a miracle, which was repeated in several instances, displayed on the greatest theatre of the world, and submitted during a series of years, to the calm examination of the senses. This supernatural gift of the African confessors, who spoke without tongues, will command the assent of those only, who already believe, that their language was pure and orthodox. But the stubborn mind of an infidel is guarded by secret, incurable, suspicion; and the Arian or Socinian, who has seriously rejected the doctrine of the Trinity, will not be shaken by the most plausible evidence of an Athanasian miracle. None of the above named witnesses have specified the number of the confessors, which is fixed at sixty in an old menology, (apud Recinard. p. 486.)

Two of them lost their speech by fornication; but the miracle is enhanced by the singular instance of a boy who had *never* spoken before his tongue was cut out.

ANATHEMATISING.

Among the modern Greeks, when a man has received, or fancies he has received, a serious injury from his neighbour, and is unwilling to seek redress by the ordinary modes of justice, he betakes himself to what is called *building up a curse* against his adversary. This is done by raising a round barrow or mound of stones. He first lays himself some large ones for a foundation, and leaves room enough for his relatives or friends, or any passing traveller who may take an interest in his cause, to add a pebble to his anathema. He then solemnly calls upon the fates to shower down every species of calamity upon the head of the offender: and not unfrequently joins the arch fiend, the author of all evil, in his invocation. Sometimes it opportunely happens, that the pistol of a Turk, or a Malaria fever, soon after takes off the devoted victim: and the anathematiser is then sure to be regarded with a species of reverential awe by the neighbourhood, and esteemed as a person under the special protection of heaven.

FENELON.

The venerable archbishop of Cambray, whose hospitality was boundless, was in the constant habit of visiting the cottages of the peasants, and administering consolation and relief in their distresses. When they were driven from their habitations by the clamors of war, he received them into his house, and served them at his table. During the war, his house was always open to the sick and wounded, whom he lodged and provided with every thing necessary for their relief. Besides his constant hospitalities to the military, he performed a most munificient act of patriotism and humanity after the disastrous winter of 1708, by opening his granaries, and distributing gratuitously corn to the value of 100,000 livres. And when his palace at Cambray, and all his books and furniture were destroyed by fire, he bore it with the utmost firmness, saying, "It is better these should be "burned, than the cottage of one poor family."

DR. SOUTH.

The dinner daily prepared for the royal chaplains at St James's, was reprieved for a time from suspension by an effort of wit. King Charles the Second had appointed a day for dining with his chaplains, before an end should

be put to these dinners. It was Dr. South's turn to say grace; and whenever the king thus honoured his chaplains, the prescribed formula ran thus: "God save the king, and bless the "dinner." The witty divine took the liberty of transposing the words, by saying, "God bless "the king and save the dinner." "And it shall "be saved," said the king, who kept his word.

ST. STEPHEN.

In an original letter of Severus, bishop of Minorca, we are supplied with a singular instance of the efficacy of relics. The zealous and humane prelate states, that at Minorca, the relics of St. Stephen converted, in eight days 540 jews; with the help, indeed, of some wholesome severities, such as burning the synagogue, driving the obstinate infidels to starve among the rocks, &c.

EXORCISING.

There is a rite of the Romish church, which it must be confessed, is extremely ridiculous; this is the exorcising of rats, caterpillars, flies, and other insects, between the feasts of Easter and the Ascension. The following account of this superstitious and profitable ceremony is given by a priest who shared in it. "I went,"

he says, " during my residence at Bononia, to " exorcise the insects in that country, accom- " panied by a curate, who was a droll fellow, " and laughed at the credulity of the people, " while he pocketed their money. He did not " tie himself down to the ritual, or form pre- " scribed by the church, but made his own " comments upon every thing; sometimes he " spoke to the ants; sometimes to the grass- " hoppers, at others to the rats, lizards, and " worms. He banished them all, one after ano- " ther, to the several countries he designed " should be the places of their exile. The " moles he ordered to travel to the antarctic pole; " he had scarcely pronounced the sentence, " when a mole came forth from under its little " hillock; whereupon the curate cried out, 'cou- " rage, my friend, look, there's one of them " ready to begin his march.' But the mole, it " seems, had no inclination for so long a journey, " and therefore ran into a hole not far distant. " One of the peasants followed it, and kneeling " down, peeped into the hole, and turning to " the curate, said, very innocently, 'pray, sir, " is this the antarctic pole?' We could not for- " bear laughing; but as this was diametrically " opposite to that gravity which it was necessary

" to assume upon these occasions, we begged of " him to desist, but in vain."

CARDINAL XIMENES.

The most upright, and one of the most amiable ministers that ever lived, was Cardinal Ximenes, Regent of Spain, during part of the minority of Charles V. He is perhaps the only minister of whom it can be said, that he did not advance a single member of his family to any post of honour and dignity. He behaved with much kindness towards his relatives, but left them in the peaceful enjoyment of their humble stations. Having on one occasion paid a visit to his native village, a female relative being ashamed of appearing before him in her homely dress, was hastily retiring, but was stopped by Ximenes, who bade her continue her employment (baking of bread). "This dress," said he, "and " this employment, suit you well: attend to " your household affairs, and be sure you do not " allow your bread to burn." This disinterestedness of the cardinal was the more remarkable as his authority, as regent, was almost unlimited. Wealth, honours, and power, were all at his command; but in no instance had his private interests the smallest influence in their

distribution. His large revenues were all expended in public acts of munificence, or in relieving the suffering poor. As a statesman, he was penetrating, profound, and decisive: like Richlieu, vast and magnificent in all his plans; but possessed of what Richlieu could never boast—magnanimity and integrity. During the twenty months of his regency, he neither founded or elevated a family, but he raised the Spanish monarchy to a degree of power and splendour which it had never known before.

How melancholy is it to reflect on the reward which awaited such invaluable services! On the arrival of Charles in Spain, from his Flemish dominions, where he had been constantly resident from his infancy, the enemies of the cardinal used every possible means to prevent a meeting between them. Ximenes, when on his way to meet the king, fell sick at Bos Equillos; but wrote to Charles, earnestly soliciting an interview. Under the plea of multiplicity of business, Charles delayed from time to time complying with his request. Ximenes, whose high spirit had, during a life of eighty years, been proof against all the attacks of fortune, sunk under this unexpected neglect. The receipt of a letter from Charles, coldly expressing his approbation of his fidelity, and containing a formal dismissal

from the important office he had so ably filled, under the pretence that it was time he should now think of retiring from the fatigues of a public station, was more than the great soul of Ximenes could bear. He perused the cruel epistle, and in the short period of a few hours expired.

MYSTICAL FUNING.

A preacher of the name of Ker, on being inducted into a church in Tiviotdale, told the people the relation that was to be between him and them in the following words: "Sirs, I am come "to be your shepherd, and you must be my "sheep, and the bible will be my tar-bottle, for I "will mark you with it." And laying his hand on the clerk, or presentor's head, he said, "Andrew, you shall be my dog." "The sor- "row a bit of your dog will I be," said Andrew. "O, Andrew, I speak mystically," said the preacher. "Yes, but you speak mischievously," said Andrew.

PROSELYTISM.

When one of the kings of France solicited M. Bougier, who was a protestant, to conform to the Roman Catholic religion, promising him, in return, a commission or a government; "Sire,"

replied he, "if I could be persuaded to betray "my God for a marshall's staff, I might be in- "duced to betray my king for a bribe of much "less value."

PIETY EXTRAORDINARY.

Some people, we find, are so devout, that their tears even *wash the floors*. Mrs. Bendish, granddaughter to Cromwell, venerated the memory of Oliver to such a degree, as to take him for a saint. She once said, in company, that "Oliver one day prayed with such devotion, "that tears were forced from him in so great "abundance, as to run under the closet door "(where he was alone) into the next room." A gentleman observed to her, "That it was diffi- "cult to say what fountains of tears might fill "up and run over the Lord's chosen vessels, "yet he could not help thinking that the flood "under the closet door, occasioned by the pro- "tectors struggles, might possibly have been "derived from some other source?" There are others whose knees became *horny* by genuflexion over much, as Lyson mentions in his Britannia —how Dr. Richard Sandy, alias Napier, was a physician and astrologer, and had considerable practice in consequence of the report that he had conversations with the angel Raphael. It

was said of this empirical divine, that he was so devout, that his knees grew *horny* by much praying, and that he died (1634) in that posture, at a great age.

EXTRAVAGANCE OF THE FATHERS.

Saint Tertullian, and most of the fathers, considered marriage as criminal: he writes to his wife, "that after the resurrection they will not "make use of any voluptuous turpitude, for "God has nothing filthy in his presence."—Origen went further; he recommended emasculation himself setting the mad example! St. Ambrose, however, strangely (but perhaps justly) observes, "That where there are nuns there are "fewer persons born: and he would increase "their number as much as possible." St. Ambrose carries the esteem of virginity and celibacy so far, that he seemed to regard matrimony as an indecent thing.

CLERICAL DEVOTION.

In a parish in the immediate vicinity of Dublin, the catholic curate was lately called on to administer the solemn rites of religion to a family in the last stage of typhus fever. On entering the hovel, he found them in number six or seven persons, male and female, lying on a truss of

straw, scattered on the moist and muddy floor. The agonies of death were coming fast upon them. The confessions of each of them were to be heard. Lest one should overhear the confession of the other, he stretched himself on the straw, while the wretched sufferer breathed his or her transgressions into his ear. Thus inhaling the poison of their respiration, and separating them from each other successively, at the risk of his own life, he completed his sacred functions. What an union of humanity and religious feeling does the conduct of this curate present.

ABBE GAGLIANI.

This singular character, who distinguished himself when he was in France, by writing the celebrated dialogue on the free commerce of corn, sent from Vesuvius to Pope Benedict XIV. a box containing specimens of its lava, thus inscribed: "Da ut lapides isti panem fiunt." The good-humoured pontiff replied, by sending him an order for a pension on the apostolic chamber for four hundred ducats, with a letter in which he told him, that as he had never doubted the infallibility of the Pope, he should give him a new proof of it. "It is," added he, "my province to explain "texts of scripture; and I assure you that I

" never explained one with more pleasure than " that which you sent me."

ROWLAND HILL.

There are some persons who may think that " dullness is sacred in a sound divine," and that the most rigid austerity of manner should always be preserved in the pulpit. There has, however, been a species of preachers, who, while they enlightened and instructed their auditors by their moral observations, and by teaching the great truths of Christianity, have done it by comparisons the most simple, and have even sometimes descended to amuse with their jokes. In our own day, and in this metropolis, there is one minister, whose piety and zeal in the cause of religion is unquestionable; but who often enlivens his discourses by a witticism. There are very few who have not heard of the Reverend Rowland Hill's preaching a charity sermon at Wapping, which he commenced by saying, " I " come to preach to sinners—to great sinners— " yea, to *Wapping* sinners."

FATHER ANDRÉ.

André Boulouger, better known by the name of the little father André, who died about the middle of the seventeenth century, has been re-

presented by some as a kind of buffoon in the pulpit; but others more judiciously observed, that he only indulged his natural genius, and uttered humourous and lively things to keep the attention of his audience awake. In one of his sermons, he compared the four doctors of the Latin church, to the four kings of cards. "St. "Augustin," said he, "is the king of hearts, for "his great charity; St. Ambrose is the king of "clubs (trefle) by the flowers of his eloquence; "St. Gregory is the king of diamonds for his "strict regularity; and St. Jerome is the king of "spades (pique) for his piquant style."

The duke of Orleans once dared Father André to employ any ridiculous expressions about him; this, however, our good father did very adroitly. He addressed him thus: *Foin de vous monseigneur, foin de moi, foin de touts les auditeurs.* He saved himself by taking for his text the 7th verse of the 10th chapter of Isaiah, where it is said all the people are grass—Foin in French, signifying hay, and being also an interjection *fie upon.*

RELICS.

The degradation of Baldwin II., one of the Latin emperors of the house of Courtney, in the thirteenth century, affords a picture equally sin-

gular and interesting, and at some of the circumstances to which it gave rise, a philosopher cannot refuse a sigh or a smile. In the palace or prison of Constantinople, the successor of Augustus demolished the vacant houses for winter fuel, and stripped the lead from the churches for the daily expences of his family. Some usurious loans were dealt with a scanty hand by the merchants of Italy; and Philip, his son and heir, was pawned at Venice, as the security for a debt. But in this abject distress, the emperor and the empire were still possessed of an ideal treasure, which drew its fantastic value from the superstition of the Christian world. The merit of the true cross was somewhat impaired by its frequent division; and a long captivity among the infidels might shed some suspicion on the fragments that were produced in the East and West. But another relic of the passion was preserved in the imperial chapel of Constantinople; and the crown of thorns, which had been placed on the head of Christ, was equally precious and authentic. It had formerly been the practice of the Egyptian debtors to deposit, as a security, the mummies of their parents; and both their honour and religion were bound for the redemption of the pledge. In the same manner, and in the absence of the emperor, the barons of Ro-

mania borrowed the sum of thirteen thousand one hundred and thirty-four pieces of gold, on the credit of the holy crown: they failed in the performance of their contract; and a rich Venetian, Nicholas Querini, undertook to satisfy their impatient creditors, on condition that the relic should be lodged at Venice, to become his absolute property, if it were not redeemed within a short and definite term. The barons apprised their sovereign of the hard treaty and impending loss, and as the empire could not afford a ransom of seven thousand pounds sterling, Baldwin was anxious to snatch the prize from the Venetians, and to vest it with more honour and emolument in the hands of the most Christian king. Yet the negociation was attended with some delicacy. In the purchase of relics, the saint, Louis the ninth, would have started at the guilt of simony; but if the mode of expression were changed, he might lawfully repay the debt, accept the gift, and acknowledge the obligation. His ambassadors, two Dominicans, were dispatched to Venice to redeem and receive the holy crown, which had escaped the danger of the sea, and the gallies of Vataces. On opening a wooden box they recognised the seals of the doge and barons, which were applied on a shrine of silver: and within this shrine the monument of the pas-

sion was enclosed in a golden vase. The reluctant Venetians yielded to justice and power: the emperor Frederick granted free and honourable passage; the court of France advanced as far as Troyes in Champagne, to meet with devotion this inestimable relic: it was borne in triumph through Paris, by the king himself, barefoot, and in his shirt, and a free gift of ten thousand marks of silver reconciled Baldwin to his loss. The success of this transaction tempted the Latin emperor to offer, with the same generosity, the remaining furniture of his chapel; a large and authentic portion of the true cross: the baby linen of the son of God; the lance, the sponge, and the chain of his passion; the rod of Moses, and part of the skull of St. John the baptist. For the reception of these spiritual treasures, twenty thousand marks were expended by St. Louis on a stately foundation, the holy chapel of Paris, on which the muse of Boileau has bestowed a comic immortality. The truth of such remote and ancient relics, which cannot be proved by any human testimony, must be admitted by those who believe in the miracles which they have performed. About the middle of the last century but one, an inveterate ulcer was touched and cured by an holy prickle of the holy crown: the prodigy is attested by the

most pious and enlightened Christians of France; nor will the fact be easily disproved, except by those who are armed with a general antidote against religious credulity. It was performed A.D. 1656, March 24, on the niece of Pascal; and that superior genius, with Arnold, Nicole, &c., were on the spot to believe and attest a miracle which confounded the Jesuits and saved Port Royal.

RIGID METHODIST.

If there be one virtue more than another, in in which all the distinctions of country or religion are forgotten, it is that of humanity. The truly humane or benevolent mind seeks only to find distress and to relieve it. A few years ago, a company of strolling players, who had gone to a little village of the North riding of Yorkshire, did not meet with encouragement sufficient to enable them to pay their expences at the public house where they had taken up their abode. This coming to the ears of Mr. ——, a rigid methodist, who had never seen a play in his life, and who had strictly enjoined his family not to go to one, he secretly sent for forty tickets, the price of which relieved the immediate necessities of the company. Another night's entertainments were announced, and attended with

apparently no better success, as their generous benefactor had destroyed every ticket: and ultimately they found themselves relieved without ever knowing to whom they were indebted.

JEWS.

The Rabbinical extension of the laws laid down in the Bible respecting allowed and forbidden food, which are observed as strictly, as circumstances will admit at the present day, is a grand occasion of preventing commixture with other nations, with whom they cannot eat unless of what has been killed and cooked by themselves. In general their cattle are killed and their meat prepared and dressed by their own people; and cheese in particular must always be made under the superintendance of a Jew. There are certain individuals who are alone authorised or qualified to kill; and in killing there are upwards of 560 rules which the Talmud has required to be strictly observed. Their meat, cheese, &c. when sent to market, are marked with a certain impression, by which the Jewish purchaser understands that they are pure, and prepared or made by Jews.

STEWARDS FOR THE POOR.

The venerable bishop Burnet, though he left a family of five children, yet gave them only his wife's fortune; always declaring that were he to raise fortunes for his children out of the revenues of his bishopric, he should think himself guilty of the greatest crime. This is the unexceptionable testimony of a bitter political adversary, Dr. King, principal of St. Mary Hall, Oxford (anecdotes of his own times, 183.) Dr. Butler the celebrated author of 'the Analogy,' (one of the ablest treatises on metaphysical, as well as theological science) was first bishop of Bristol, where he expended on repairs of the cathedral more than he received from his see. He then was made dean of St. Paul's, and immediately gave up the rich rectory of Stanhope, then, as now, one of the largest, if not the largest in England. He was afterwards made bishop of Durham, and being one day applied to for charity, he asked his steward what money there was in the house, and was told five hundred pounds. Five hundred pounds! exclaimed the good prelate, "what a shame for a bishop to have such a sum "in his possession," and therewithal ordered it to be immediately given away to the poor. See also the characters of bishop Benson, archbishop

Secker, and other amiable and disinterested prelates, in bishop Portëous's edition of Secker's sermons.

BOURDALOUE.

The reputation for eloquence which this celebrated preacher very early acquired, reaching the ears of Louis IX, his majesty sent for him to preach the advent sermon in 1670; which he did with such success, that he was retained for many years after, as a preacher at court. He was called the king of preachers, and the preacher to kings, and Louis himself said, that he would rather hear the repetitions of Bourdaloue, than the novelties of another. With a collected air Bourdaloue had little action; he kept his eyes generally half closed, and penetrated the hearts of the people by the sound of a voice, uniform, and solemn. On one occasion, he turned the peculiarity of his external aspect to very memorable advantage. After depicting in soul awakening terms, a sinner of the first magnitude, he suddenly opened his eyes, and casting them full on the king, who sat opposite to him, he added, in a voice of thunder, "thou art the "man." The effect was magical, confounding. When he had finished his discourse he immedi-

ately went, and throwing himself at the feet of his sovereign, "Sire," said he, "behold, at your "feet, one who is the most devoted of your ser- "vants; but punish him not, that in the pulpit "he can own no other master than the King of "Kings."

MERCY BETTER THAN SACRIFICE.

When the Romans had ravaged the province of Azazene, and seven thousand Persians were brought prisoners to Amida, where they suffered extreme want, Acases, bishop of Amida, assembled his clergy and represented to them the misery of their unhappy prisoners. He observed that as God had said, "I love mercy better than "sacrifice," he would certainly be better pleased with the relief of his suffering creatures, than with being served with gold and silver in their churches. The clergy were of the same opinion. The consecrated vessels were sold; and with the proceeds, the seven thousand Persians were not only maintained during the war, but went home at its conclusion, with money in their pockets. Varenes, the Persian monarch, was so charmed with this humane action, that he invited the bishop to his capital, where he received him with the utmost reverence, and for his sake conferred many favours on the Christians.

MYSTERIES.

The earliest dramatic attempts were, in this country as well as elsewhere, mysteries and moralities. Still however, it would seem, that the English distinguished themselves at an earlier period in these productions, than other nations. It has been recorded in the history of the Council of Constance (A. D. 1414 & 1418,) that the English prelates, in one of the intervals between the sittings, entertained their other brethren with a spiritual play in Latin, such as the latter were entirely unacquainted with, or at least not in such perfection, according to the simple ideas of art of those times.

POPE JOHN THE TWENTY-THIRD.

The commencement of the fifteenth century was remarkable for there being at the same time, no less than three claimants to the chair of Saint Peter. Angelo Corvario, who assumed the name of Gregory the twelfth. Peter de Luna, who styled himself Benedict the thirteenth, and John the twenty- third, the most profligate of mankind. To decide between their respective merits, was the occasion of convening the council of Constance. Of the three popes, John the twenty-third was the first victim: he fled, and was brought back a prisoner: the most scanda-

lous charges were suppressed; the vicar of Christ was only accused of piracy, murder, rape, sodomy, and incest; and after subscribing his own condemnation, he expiated in prison the imprudence of trusting his person in a free city beyond the Alps. Gregory the twelfth, whose obedience was reduced to the narrow precincts of Rimini, descended with more honour from the throne, and his ambassador convened the session, in which he renounced the title and authority of pope. To vanquish the obstinacy of Benedict the thirteenth or his adherents, the emperor Sigismond in person undertook a journey from Constance to Perpignan. The kings of Castille, Arragon, Navarre, and Scotland, obtained an equal and honourable treaty: with the concurrence of the Spaniards, Benedict was deposed by the council; but the harmless old man was left in a solitary castle to excommunicate twice each day, the rebel kingdoms which had deserted his cause. After thus eradicating the remains of the schism, the synod of Constance proceeded with slow and cautious steps, to elect the sovereign of Rome, and the head of the church; the hereditary, as well as personal, merit of Otho Colonna recommended him to the conclave. Rome accepted with joy and obedience the noblest of her sons, the ecclesiastical state was

defended by his powerful family, and the elevation of Martin the fifth is the æra of the restoration and establishment of the popes in the Vatican.

TELEMACHUS THE MONK.

In the games of Honorius, A. D. 404, the inhuman combats of gladiators polluted for the last time the Amphitheatre of Rome. The first Christian emperor may claim the honour of the first edict, which condemned the art and amusement of shedding human blood: but this benevolent law expressed the wishes of the prince, without reforming an inveterate abuse, which degraded a civilized nation below the condition of savage cannibals. Several hundred, perhaps several thousand, victims were annually slaughtered in the great cities of the empire: and the month of December, more peculiarly devoted to the combats of Gladiators, still exhibited, to the eyes of the Roman people, a grateful spectacle of blood and cruelty. Amidst the general joy of the victor of Pollentia, a christian poet exhorted the emperor to extirpate, by his authority, the horrid custom which had so long resisted the voice of humanity and religion. The pathetic representations of Prudentius, were less effectual than the generous boldness of Telemachus, an

Asiatic Monk, whose death was more useful to mankind than his life. The Romans were provoked by the interruptions of their pleasures; and the rash monk, who had descended into the Arena, to separate the Gladiators, was overwhelmed under a shower of stones. But the madness of the people soon subsided; they respected the memory of Telemachus, who had deserved the honours of martyrdom: and they submitted, without a murmur, to the laws of Hinorius, which abolished for ever the inhuman sacrifices of the Amphitheatre.

ARCHBISHOP TILLOTSON.

In 1685, Archbishop Tillotson, avowed himself a warm advocate for affording relief to the French refugees. On the repeal of the edict of Nantes, Dr. Beveridge, the Prebendary of Canterbury, having objected to reading a brief for this purpose, as contrary to the rubric, the archbishop observed to him roughly, "Doctor, "Doctor, charity is above all rubrics." While this truly great man was in a private station he always laid aside two tenths of his income for charitable uses; and after his elevation to the Mitre, he so constantly expended all that he could spare of his yearly revenues in acts of benificence, that the only legacy he was able to

leave to his family, consisted of two volumes of Sermons, the value of which, however, was such, that the copyright of them brought no ess a sum than £2500.

FISHER BISHOP OF ROCHESTER.

When Henry the Eighth demanded of the convocation the number of the small abbies in England, the clergy in general agreed to his requisition; but Fisher, bishop of Rochester, arrested the yeilding disposition of his brethren, by an elegant address to them. He quoted the fable of the axe which wanted a handle; and concluded by saying, "and so, my lords, if you "grant the king these smaller monasteries, you "do but make him a handle, whereby, at his "own pleasure, he may cut down all the cedars "within your Libanus; and then you may thank "yourselves, after you have incurred the dis-"pleasure of Almighty God."

His speech changed the minds of all those who were formerly disposed to gratify the king's demands, so that all was rejected for that time. On this the king sent Cromwell to the bishop, to know what he would do if the pope should send him a cardinal's hat. "I should improve it," replied he, "to the best advantage that I "could, in assisting the holy catholic church,

" and, in that respect, I would receive it on my " knees." Cromwell having reported this answer to the king, he said with great indignation, " yea! is he yet so lusty? well, let the pope send " him a cardinal's hat when he will. Holy " Mother! he shall wear it on his shoulders " then, for I will leave him never a head to set " it on." Henry was soon afterwards as good as his word, and sent to the block one of the most virtuous and upright prelates that this kingdom ever produced.

TERTULLIAN.

It may not be amiss to introduce here, a specimen of the singular improprieties of which some of the fathers of the church have occasionally been guilty. Tertullian, of whom as often as he applied himself to the daily study of his writings, Cyprian was accustomed to say, " da mihi ma- " gistrum," has the following passage. It is not, however, to be wondered at, if the Christians, who, in this world, found themselves oppressed by the horror of the pagans, were sometimes seduced by resentment and spiritual pride to delight in the prospect of their future triumph. Accordingly, " you are fond of spectacles," exclaims the stern Tertullian: " expect the great- " est of all spectacles, the last and eternal

" judgment of the universe. How shall I admire, " how laugh, how rejoice, how exalt, when I " behold so many proud monarchs, and fancied " Gods, groaning in the lowest abyss of dark- " ness; so many magistrates who persecuted " the name of the Lord, liquefying in fiercer " fires than they ever kindled against the Chris- " tians; so many sage philosophers, blushing in " red hot flames, with their deluded scholars; " so many celebrated poets trembling before the " tribunal, not of Minos, but of Christ; so many " tragedians, more tuneful in the expression of " their own sufferings; so many dancers—" but the humanity of the reader will permit me to draw a veil over the rest of this infernal description, which the zealous African pursues in a long variety of affecting and unfeeling witticisms.

QUAKERS.

When the meeting-house of the Quakers in Gracechurch street was taken possession of by a body of soldiers, August 15, 1570, with the view of hindering them from assembling to worship God in their own way, their celebrated leader, William Penn, went and preached to them in the open air, in the immediate vicinity. The satellites of an arbitary government were pleased to construe this into a breach of the

peace; Penn, and one of his associates of the name of Mead, were arrested, indicted, and tried for the imputed offence at the old Bailey, on the 1st, 3rd, 4th, and 5th, of the September following. Penn and his friend agreeably to the custom of their sect, entered the court with their hats on: and on one of the officers pulling them off, the lord mayor exclaimed, "Sirrah, who bid "you pull off their hats? Put on their hats again."

Recorder to the prisoners. "Do you know "where you are? Do you know it is the king's "Court?"

Penn. "I know it to be a court, and I suppose it to be the king's court.

Recorder. "Do you not know that there is "respect due to the court? and why do you not "pull off your hats?

Penn. "Because I do not believe that to be "any respect."

Recorder. "Well, the court sets forty marks "a piece upon your heads, as a fine for your "contempt of the court."

Penn. "I desire that it may be observed, "that we came into court with our hats off, (that "is, taken off;) and if they have been put on "since, it was by order of the bench, and therefore not we, but the bench should be fined."

After the witnesses for the prosecution had

been examined, and the prisoners, were called upon for their defence; Penn demanded to know upon what law the indictment was grounded?

Recorder. "Upon the common law."

Penn. "Where is that common law?

Recorder. "You must not think that I am "able to sum up so many years, and ever so "many adjudged cases, which we call common "law, to answer your curiosity."

Penn. "This answer I am sure is very short "of my question: for if it be common, it should "not be so hard to produce."

Recorder. "Sir, will you plead to your in-"dictment?"

Penn reiterated his demand to know on what law that indictment was founded.

Recorder. "You are a saucy fellow; speak "to the indictment."—After some further altercation—

Recorder. "You are an impertinent fellow; "will you teach the court what law is? It is "*lex non scripta*, that which many have studied "thirty or forty years to know, and would you "have me to tell you in a moment?"

Penn. "Certainly if common law is so hard "to be understood, it is far from being common; "but if the lord Coke, in his institutes, be of any "consideration, he tells us that common law is

"common right, and that common right is the "great disaster of privileges. I design no affront "to the court, but to be heard in my just plea; "and I must plainly tell you, that if you will deny "me oyer of the law, which you say I have bro- "ken, you do at once deny me an acknowledged "right; and evidence to the whole world your "resolution to sacrifice the privileges of English- "men to your sinister and arbitrary designs."

Recorder. "Take him away."

Lord Mayor. "Take him away: take him "away; turn him in the bail dock."

Penn was now dragged into the bail dock.

Mead being then called on, a scene exactly similar to the preceding took place, and he also was thurst into the bail dock.

The recorder charged the jury to bring in a verdict of guilty.

Penn. (With a loud voice from the bail dock.) "I appeal to the jury, who are my judges, and "this great assembly, whether the proceedings "of the court are not most arbitrary and void of "all law. I have not been heard: neither can "you of the jury legally depart the court before "I have been *fully* heard."

Recorder. "Pull the fellow down, pull him "down."

The jury were now desired to go up stairs, in

order to agree upon a verdict, and the prisoners remained in the bail dock. After an hour and a half's time, eight came down agreed, but four remained above until sent for. The bench used many thanks to the four that dissented: and the recorder addressing himself to one of them of the name of Bushel, said, "Sir, you are the cause of this disturbance, and manifestly show yourself an abettor of faction; I shall set a mark upon "you, Sir."

Alderman Sir T. Robinson, Lieut. of the Tower. "Mr. Bushel I have known you near these four-"teen years, you have thurst yourself upon this "jury."

Alderman Bludworth. "Mr. Bushel, we know "what you are."

Lord Mayor. "Sirrah, you are an impudent "fellow; I will put a mark upon you."

The jury being then sent back to consider their verdict, remained for some time; and on their return, the clerk having asked in the usual manner, "Is William Penn guilty of the matter "wherein he stands indicted, or not guilty."

The foreman replied, "Guilty of speaking in "Gracious (Gracechurch,) Street."

Court. "That all?"

Foreman. "That is all I have in commission.

Recorder. "You had as good say nothing."

The jury were ordered to go and consider their verdict once more. They declared that they had given in their verdict, and could give in no other. They withdrew, however, after demanding and obtaining pen, ink, and paper; and returning at the expiration of half an hour, the foreman addressed himself to the clerk of the peace, and presenting the following written decision, said, "here is our verdict."—"We, the jurors here-"after named, do find William Penn to be guilty "of speaking or preaching to an assembly met "together in Gracious Street on the 14th of "August, 1670, and that William Mead is not "guilty of the said indictment."

Foreman, THOMAS VERR,
EDWARD BUSHEL. &c.

Recorder. "Gentlemen, you shall not be dis-"missed till we have a verdict that the court "will accept, and you shall be locked up with-"out meat, drink, fire or tobacco; you shall not "think thus to abuse the court,; we will have a "verdict by the help of God, or you shall starve "for it."

Penn. "My jury, who are my judges, ought "not to be thus menaced; I desire that justice "may be done me, and that the arbitrary re-"solves of the bench may not be made the mea-"sure of my jury's verdict."

Recorder. "Stop that prating fellow."

Penn. "The agreement of twelve men is a "verdict in law; and such an one being given "by the jury, I require the clerk of the peace to "record it, as he will answer at his peril. And "if the jury bring in another verdict contradic- "tory to this, I affirm they are perjured men in "law;" Then looking towards them, he emphatically added, "You are Englishmen, mind "your privilege, give not away your right."

The court now swore several of its officers to keep the jury all night without meat, drink, fire, &c. and adjourned.

Next morning, which happened to be Sunday, the jury were again brought up, when having persisted in their verdict, much abuse was heaped upon them, particularly on "the factious fel- "low," Bushel.

Bushel observed that he had acted "conscien- "tiously."

The expression called forth some very pleasant jests from the court; who, being still determined not to yield the point, sent back the jury a third time. The jury were, however, inflexible: a third time they returned with the same verdict.

The recorder at this greatly incensed and perplexed, threatened Bushel with the weight of his vengeance. "While he had any thing to do

"with the city, he would have an eye upon him." The lord mayor termed him "a pitiful fellow," and added, "I will cut his nose for this."

Penn. "It is intolerable that my jury should "be thus menaced."

Lord Mayor. "Stop his mouth, jailor; bring "him fetters, and stake him to the ground."

Penn. "Do your pleasure. I matter not "your fetters."

The court determined to make one trial more of the firmness of the jury. The foreman remonstrated in vain, that any other verdict "would "be a force on them to save their lives," and the jury refused to go out of court, until obliged by the sheriff.

The court sat again next morning at seven o'clock, when the prisoners and the jury were brought up for the fourth time.

The Clerk. "Is William Penn guilty or not "guilty."

Foreman. "Not guilty."

The Clerk. "Is William Mead guilty or not "guilty?"

Foreman. "Not guilty."

Recorder. "I am sorry, gentlemen, you have "followed your own judgments and opinions, "rather than the good and wholesome advice "that was given you. *God keep my life out of*

"*your hands!* but for this, the court fines you "forty marks a man, and commands imprison- "ment till paid."

Both jury and prisoners were forced together into the bail dock, for non payment of their fines, whence they were carried to Newgate.

Mr. Bushel immediately sued out a writ of Habeas Corpus; and the cause having come to be heard, at length, before the twelve judges, they decided that the fining and imprisonment were contrary to law.

The jury were accordingly discharged; on which they respectively brought actions against the Lord Mayor, Aldermen and Recorder, and obtained exemplary verdicts.

SORTES SANCTORUM.

The mode of divination, by accepting as an omen the first sacred words, which in particular circumstances should be presented to the eye or ear, was derived from the pagans; and the psalter or Bible was substituted for the poems of Homer or Virgil. From the fourth to the fourteenth century, these *Sortes Sanctorum*, as they are styled, were repeatedly condemned by the decrees of councils, and repeatedly practised by kings, bishops and saints. Thus, when Clovis was on his march against the Visigoths A. D·

507, his anxiety tempted him to consult the shrine of St. Martin, the sanctuary and the oracle of GAUL. His messengers were instructed to remark the words of the psalm, which should happen to be chaunted at the precise moment when they entered the church. These words most fortunately expressed the valour and victory of the champions of heaven, and the application was easily transferred to the new Joshua, the new Gideon, who went to battle against the the enemies of the Lord.

MEROLLA.

Merolla, a Roman catholic missionary to the Congo, found much difficulty in prevailing on the negro women to abandon some superstitious rites of their own religion; on the feast of the purification of the Blessed Virgin, he preached a sermon on the subject to the converts; in which after expatiating on the criminality of their practices, and particularly the injury they offered to the immaculate mother of the Saviour, he suddenly drew up a curtain, and exhibited an image of the virgin, having a dagger stuck to its heart, with blood flowing copiously from the wound. The poor creatures fell into transports of grief at this dismal spectacle, and promised obedience to all the good father's instructions,

and for the future to give the preference to Christian over pagan idols.

ARCHBISHOP WARDLAW.

Henry Wardlaw, Archbishop of St. Andrews, at the beginning of the fifteenth century, was a prelate of such unbounded liberality, that the masters of his household, apprehensive that his revenues might be exhausted by the expense of entertaining the great numbers who resorted to his palace, solicited him to make out a list of persons to whom the hospitality of his household might be confined. "Well," said the worthy archbisbishop to his secretary, "take a pen and "begin. First put down Fife and Angus," two large counties, containing several hundred thousands of people. His servants hearing this, retired abashed; "for," says Spotteswood, "they "said he would have no one refused who came "to his house."

MONKS OF LA TRAPPE.

A recent traveller in France gives the following acount of the hospitality he met with at the monastery of La Trappe:—

"Having alighted at the auberge, I was directed to the door of the monastery, which had, as far as I could distinguish in the evening

"light, the appearance of a substantial farm-
"house. I rang the bell: a monk presently
"opened the door, and perceiving a stranger,
"prostrated himself before me; to my demand
"of a night's hospitality, he replied by leading
"the way to the refectory, with a courteous ges-
"ture of assent. Here he again bowed himself
"at my feet, (a ceremony much more embar-
"rassing to me than to him) and inquired, if
"while supper was preparing, I chose to attend
"evening service, which was now beginning;
"on my assenting he conducted me into a small
"chapel, near the altar of which a single lamp
"threw a feeble light on the whole habits of the
"brethren, who, with their cowls drawn over their
"faces were kneeling down in attitudes of deep
"humility and devotion: this was by far the
"most solemn part of the service: the faint
"breathing of their whispered orisons was alone
"audible; nor could I refrain, as I stood in a
"corner of the chapel, from regarding the un-
"wonted scene with a feeling of almost solemn
"interest. The beings thus grouped around me
"were so far removed from all ordinary pur-
"suits, and habits of social existence: there was
"so little similarity betwixt their destiny and
"mine; nay, there was so little of general hu-
"man sympathy betwixt us, that I found my-

" self regarding them with almost as much cu-
" riosity and wonder, as if they had been given
" back from the world of spirits, or had wandered
" to our sphere from some distant planet. After
" having prayed some time in silence, they rose and
" chaunted the usual evening service, which was
" concluded by their again kneeling in the same
" devotional meditation; after which, they glided
" ghost-like from the chapel. Three persons had
" stood near me during the service, two of them
" young men, seemingly ecclesiastics, the third
" a rustic; these, I afterwards understood, were
" novices, in their year of probation: the two
" former had such wan enthusiastic counte-
" nances as denoted the inward sway of consti-
" tutional melancholy; but my skill in physio-
" nomy afforded me no clue to the mental hal-
" lucination of the third, whose dull simpli
" city had been probably wrought upon by the
" madness of others or the contagion of ex-
" ample.

" From the chapel I was conducted to the re-
" fectory, where I found a table spread with
" fruit, vegetables, bread, cheese, butter, honey,
" and sweetmeats, good wine, and cedar, of
" which I was courteously pressed to partake.
" The hospitaler, who has the charge of enter-
" taining strangers, apologized, that in conse-

"quence of its being a meagre day, he could "offer no better fare; an apology certainly su- "perfluous, though I was no trappist. After "supper I was shown into a neat chamber, "ornamented with a few pictures of saints and a "crucifix. The hospitalers having desired to be "informed of my wants and the hour at which I "wished to be called, bade me good night and "withdrew. In the morning I was summoned "to the refectory to partake of a breakfast "which even in Paris might have been called "luxurious. The hospitaler waited on me "in modest silence; yet the gentleman was "seen through the monk."

ST. SIMEON STYLITES.

Among the heroes of the monastic life, who illustrated or disgraced the earlier ages of Christianity, the name and genius of Simeon Stylites have been immortalized by the singular invention of an ærial penance. At the age of thirteen the young Syrian deserted the profession of a shepherd, and threw himself into an austere monastry. After a long and painful noviciate, in which Simeon was repeatedly saved from pious suicide, he established his residence on a mountain, about thirty or forty miles to the East of Antioch. Within the space of a mandra, or

circle of stones, to which he had attached himself by a ponderous chain, he ascended a column, which was successively raised from the height of nine to that of sixty feet, from the ground. In this last, and lofty station, the Syrian Anachoret resisted the heat of thirty summers, and the cold of as many winters. Habit and exercise instructed him to maintain his dangerous situation without fear or giddiness, successively to assume the different postures of devotion. He sometimes prayed in an erect attitude, with his outstretched arms, in the figure of a cross: but his most familiar practice was that of bending his meagre skeleton from the forehead to the feet; and a curious spectator, after numbering twelve hundred and forty-four repetitions, at length desisted from the endless account. The progress of an ulcer in his thigh might shorten, but it could not disturb his celestial life; and the patient hermit expired without descending from his column. A prince, who should capriciously inflict such tortures would be deemed a tyrant; but it would surpass the power of a tyrant to impose a long and miserable existence on the reluctant victims of his cruelty. This voluntary martyrdom must have gradually destroyed the sensibility both of the mind and body; nor can it be presumed, that the fanatics who torment

themselves are susceptible of any lively affection for the rest of mankind. A cruel, unfeeling temper has distinguished the monks of every age and country. Their stern indifference, which is seldom mollified by personal friendship, is inflamed by religious hatred; and their merciless zeal has strenuously administered the holy office of the inquisition.

ALL SOULS' DAY.

The ancient Romans held a festival, which began on the 21st, or, according to Ovid, on the 17th of February, called Feralia, and lasted eleven days, during which period they imagined the ghosts were not only relieved from punishment, but suffered to wander round the tombs, and feast upon the luxuries their surviving friends provided for them: whether Odilon took the idea from this heathen superstition, or from the circumstance ascribed by him, we must not presume to decide. In this country the former will most probably be considered the fact; while on the continent, where faith in such legends is more implicit, the following record of his motive may be readily acceeded to:

" The memorye of the departyrye of al Crys-
" ten soules is stablysshed to be solemynised in
" the chirche on this day, to thende that they

" may have generall ayde and comforte, where " as they may have none specyalle. And Peter " Damyens saith, that in Cecyll, in the yle of " Dulcan, Saynte Odylle herd the voyces and " the howlyngs, of deuyles whiche complayned " strongly by cause that the sowles of them that " were deed were taken aweye fro their handes, " by almesses and by prayers. And therfor he " ordeyned that the feste and remembrance of " them that ben departed oute of this world, " shold be made and holden in al monasteyeryes, " the day after the feste of al holowen; the " which thing was approuyd after of al holy " chirche."

THE CAPUCHINS

Were founded in 1540 by Godefridus Veraglius, who, singular to relate, afterwards abjured popery and was burned alive at Turin in 1557. A writer of the seventeenth century complains that the title of mendicant friars, as applied to this body, was a sad misnomer, and states most charitably, that their deserts in this life, and their destiny after death, are truly expressed in the following epigrams:

En tunicam fluxam nodosâ cannabe cingit,
Cum melius fauces stringeret illa suas.—
Cordula nodosa, pes nudus, capa dolosa,
Hæc tria nudipedes ducunt ad Tartara fratres.

The knotty rope that binds that sloven's coate,
Were better used being tied about his throat.
The knotty rope, bare feet, deceitful cowle,
Bring barefoot friars into hell to howle.

MR. PARKHURST.

The celebrated bishop Jewel was indebted for his rank of Master of Arts to his worthy tutor, Mr. John Parkhurst, who then possessed the rich rectory of Cleve in Gloucester, and who generously paid his fees. Nor was this the only instance of that benevolent man's bounty to him; for he often invited Jewel to his house, and seldom dismissed him without presents, consisting of money and other things necessary for the prosecution of his studies. One morning when Jewel and some companions who were the guests of Parkhurst, were about to depart for the University, coming into their room, he seized upon their purses, exclaiming, "What money, I wonder have those miserable, beggarly Oxonians?" and finding them pitifully empty, he amply replenished them.

DR. ISAAC WATTS.

This ornament of the English Dissenters was ingenious, industrious, and amiable, rather than learned, brilliant or sound. He wrote on all kinds of subjects, in prose and poetry—

from a jejune spelling book, now forgotten, to essays in metaphysics, and from infantine hymns to the sublimest poetry. The most remarkable incident of his life was his visit to Sir Thomas Abney, at Stoke Newington—he went for a week, and they were so pleased with each other that he continued to reside in the family for above forty years, till his decease.

SACRED SCRIPTURES.

The following minute information, respecting the sacred Scriptures, will be, perhaps, acceptable. There are

	In the Old Testament.	In the New.	Total.
Books	39	27	66
Chapters	929	260	1,189
Verses	23,214	7959	31,173
Words	592,439	181,253	773,692
Letters	2,728,100	838,380	3,566,480

The least chapter is Psalm cxvii.

The least verse is 1 Chronicles I. 25, in the Old Testament.

The least verse is John xi. 35, in the New Testament.

Ezra vii. 21 contains the whole alphabet. 2 Kings xix. and Isaiah xxxvi. are alike. From the sacred volume, Whitfield is said to have preached 18,000 sermons during his 34 years ministry. Wesley above 40,000.

DR. THOMAS.

Among the various sects, who, in these days *protest* against the errors of the Romish church, from which they have separated, how much of that superstition yet remains against which all join in reprobation! Innumerable examples might be adduced; but one selected from those of modern date is here recited, not only for its peculiar and unrivalled absurdity, which few of ancient times can surpass, but for the ingenious manner in which it was combated. A merchant at Hamburg having died at a village about ten miles from that place, the minister withheld the rites of sepulture, alleging the deceased to be "a Calvinist, and none but Lutherans," said he, "have been, or shall with my consent be, "placed in that hallowed ground: I will not "submit that my flock shall be contaminated!" Surprised at so unfeeling and bigoted a sentiment, Dr. Thomas, at that time chaplain to the factory, but afterwards bishop of Salisbury, attempted to argue him out of his determination; but in vain,—he was too firmly established in error to listen to any argument, though not, as it afterwards appeared, insensible to the influence of ridicule. The doctor told a story, and carried his point. "When I resided in "Thames-street," said he, "a circumstance hap-

"pened, which you, sir, strongly bring to my "remembrance: I was burying a corpse, when a "woman, in the midst of the service, came and "pulled me by the sleeve.—'Sir, Sir, I want to "speak to you;' 'Pr'ythee, woman, wait till I "have done!' 'No, sir, I must speak to you "immediately.' 'Then what is the matter?' "'Why, sir, you are burying a man who died of "the small pox next to my poor dear husband, "who never had it; and you must be aware of "the danger of such a procedure.'" This story had the desired effect, and the curate permitted the bones of the poor Calvinist to be laid in a Lutheran church-yard.

DR. LOCKIER.

George the First knew well how to temper the cares of royalty, with the pleasures of private life, and commonly invited six or eight friends to pass the evening with him. His majesty seeing Dr. Lockier one day at court, desired the duchess of Ancaster, who was almost always of the party, to ask the doctor to come that evening. When the company met in the evening, Dr. Lockier was not there, and the king inquired if the duchess had invited him. "Yes," she said, "but the doctor presents his humble duty "to your majesty, and hopes your majesty will

"I will have the goodness to excuse him at pre-
"sent; he is soliciting some preferment from
"your majesty's ministers, and fears it may be
"some obstacle to him, if it should be known
"that he had the honour of keeping such good
"company." The king laughed very heartily, and said he believed he was in the right. Not many weeks after the doctor kissed the king's hand as dean of Peterborough, and as he was rising from kneeling, the king inclined forwards, and with great good humour, whispered in his ear, "Well, now, doctor, you will not be afraid "to come in an evening; I would have you "come this evening;" an invitation, which, we need not add, was very readily accepted.

PALM SUNDAY.

In commemoration of our Lord's triumphal entrance into Jerusalem, the church has, from the earliest periods, held the anniversary of the day in which it took place in the highest respect. Among the Latins, not only a representative of our Lord himself is led about in procession mounted on an ass, but the animal so ridden is distinguished upon the occasion by every mark of respect, and even of worship; after being relieved of our Saviour's representative, he is led from place to place, and the people kneel before

him, exclaiming, "O happy ass! O ass of "Christ, &c. &c."

ST. PATRICK.

The miracles attributed to St. Patrick are numerous; some of a nature too much out of the line of modern belief to be repeated; others too closely bordering on the efforts of other saints to create much interest, such as having swam across the Shannon *with his head under his arm*; or, as some of the descendants of those converted by him gravely assert, "*in his mouth*;" while the marvellous blessing he is said to have bestowed upon Ireland of never breeding venomous creatures, is too currently credited to admit of serious refutation; though several eminent writers, not doubting the fact of reptiles, &c., not being found in that island, have attempted to account for it from the peculiar salubrity of the air and soil.

ALL IS WELL THAT ENDS WELL.

A curious circumstance happened at one of the churches in Exeter, on Trinity Sunday, 1824. The minister, when about half way through his sermon, in speaking of the Trinity, emphatically expressed the words, "Father, Son, and Holy "Ghost;" which the attentive clerk, who had

almost sunk into the arms of Morpheus, mistaking for the end of the discourse, followed by a more than usually loud "Amen"—to the disappointment of the congregation, the preacher having immediately concluded.

EDWARD THE CONFESSOR.

It is related of Edward the Confessor, that "lying one afternoon in his bed, with his curtains drawn round about him, a poor pilfering "courtier entered his chamber, where finding "the king's casket open, which Hugoline his "chamberlain had forgotten to shut, he took "out as much money as he could well carry, "and went away; but insatiable avarice brought "him a second time, and a third; on which the "king, who lay still and pretended not to see, "began to speak, and bade him retire as quick "as possible, for if 'Hugoline discovered him, "he was not only likely to lose what he had "gotten, but also to stretch on a halter.' The "fellow was no sooner gone, but Hugoline came "in, and seeing the casket open, and almost "empty, was much agitated; the king, how-"ever, endeavoured to relieve his mind, and "assured him, 'that he who had it needed it "more than they did.'"

TRUE CHRISTIANITY,

When Mr. Cumberland, the dramatist, was on a diplomatic mission at Madrid, he was taken very ill, and was not expected to recover. In this state he was visited by the Abbè Don Patricio Curtis, an Irishman by birth, but who had been above half a century settled in Spain, and preceptor to three sucessive dukes of Ossuna. This excellent old man, then above eighty years of age, who was universally respected for his virtues and generous benignity of soul, lamented that Mr. Cumberland had no spiritual assistant of his own church to resort to. He then offered, if the doors of the room were secured, and he were provided with a prayer book, to administer the sacrament exactly as it is ordained by the Protestant liturgy. To this, Mr. C. consented; when the venerable man read the whole of the prayers, and officiated in the most devout and impressive manner.

COLLEGE OF ST. CROSS.

There is a singular trifling endowment attached to the college of St. Cross at Winchester, which originated with its foundation. Any stranger, a traveller, passing that way, on knocking at the gate, and making the necessary ap-

plication, has a pitcher of ale and a small loaf, brought out to him for his refreshment.

WOLSEY AND T. CROMWELL.

Mr. Ellis, keeper of the MSS. in the British Museum, has published from those public records in that establishment, the following letter from the patron on his fall, to his old servant, rising in royal favour.

" Myn owne entirely belouyd Cromwell, I be-
" seche yow, as ye loue me and wyl euyr do any
" thyng for me, repare hyther thys day as sone as
" the Parlement ys brokyn vp, leying aparte all
" thyngs for that time; for I wold not onely com-
" mynycat thyngs vnto yow wherin for my comfort
" and relief I wold haue your good, sad, dyscret
" aduyse and counsell, but also opon the same
" commytt sertyng thyngs requyryng expedicion
" to yow, on my behalf to be solycytyd: this, I
" pray yow therfor, to hast your commyng hyther
" assafore, with owt omyttyng so to do as ye ten-
" dyr my socor, reliff, and comfort, and quyetnes
" of mynd. And thus fare ye wel: from Asher, in
" hast, this Satyrday, in the mornyng, with the
" rude hande and sorrowfull hert of your assuryd
" louer

" T. CARLus EBOR.

" I haue ulso serteyn thyngs consernyng yowr

" sylf wych I am suere ye wol be glad to here and " knowe: fayle not therfor to be here thys nyght, " ye may retorne erly in the mornyng ageyn yf " nede shul so requyre. *Et iterum vale.*

" M. Augusteyn shewyd me how ye had wryttyn " onto me a Lettre wherin ye shuld adu'tyse me " of the commyng hyther of the Duke of Norfolke: " I assure yow ther cam to my hands no suche " Lettre."

DIVORCE OF KATHARINE.

We have Cranmer's own account of this affair, in a letter of his, still preserved among the Harleian MSS. in the British Museum, No. 6148.

" Thes be to advertise you that inasmoche as " you nowe and then take some paynes in writ- " yng vnto me, I woulde be lothe you shuld " thynke your Labour utterly lost and forgotten " for lake of wrytyng agayne; therefore and by- " cause I reken you be somedele desirous of " suche newis as hathe byn here with us of late in the Kyngis Graces matters, I entende to en- " forme you a parte therof accordyng to the " tenure and purport vsyd in that behalf.

" Ande fyrste as towchyng the small determy- " nacion and concludyng of the matter of devorse " betwene my Lady Kateren and the Kyngs " Grace, whiche said matter after the Convoca-

" cion, in that behalf hadde determyned and
" aggreed accordyng to the former consent of
" the Vniversities, yt was thowght convenient by
" the Kyng and his lernyd Councell that I shuld
" repayre unto Dunstable, which ys within iiij.
" myles vnto Amptell, where the said Lady
" Kateren kepeth her howse, and there to call
" her before me, to here the fynall Sentance in
" this said matier. Notwithstandyng she would
" not att all obey therunto, for whan she was by
" doctour Lee cited to appear by a daye, she
" utterly refused the same, sayinge that inas-
" moche as her cause was before the Pope she
" would have none other judge; and therefore
" woulde not take me for her judge. Neverthe-
" less the viijth daye of Maye, accordyng to the
" said appoyntment, I came vnto Dunstable, my
" Lorde of Lyncoln beyng assistante vnto me,
" and my Lorde of Wyncehester, Doctour Bell,
" Doctour Claybroke, Doctour Trygonnel, Doc-
" tour Hewis, Doctour Brytten, Mr. Bedell, with
" diuerse other learnyd in the Lawe beyng coun-
" cellours in the Lawe for the King's parte: and
" soo there at our commyng kepte a Courte for
" the appearance of the said Lady Kateren,
" where were examyned certeyn witnes whiche
" testified that she was lawfully cited and called
" to appere, whome for fawte of apperance was

" declared contumax; procedyng in the said " cause agaynst her *in pœnam contumaciam* as " the processe of the Lawe thereunto belongeth; " whiche contynewed xv. dayes after our cum- " myng thither. And the morow after Assension " daye I gave finall Sentance therin, howe that " it was indispensable for the Pope to lycensé " any such marrieges.

" This donne, and after our reiornyng home " agayne, the Kings Highnes prepared al thyngs " convenient for the Coronacion of the Queene."

FATHER O'LEARY.

The doctrine of purgatory was once disputed between the bishop of Waterford and Father O'Leary; it is not likely the former was convinced by the arguments of the latter, who, however, closed it very neatly by telling the bishop— " Your lordship may go farther and fare worse."

EPISCOPAL BENEVOLENCE.

West, bishop of Ely, in 1562, fed two hundred poor people daily at his gates, and the lord Cromwell usually the same number. Robert, Bishop of Winchelsea gave every Friday and Saturday a loaf of bread of a farthing price, to every beggar that came to his door. Stowe says, the loaf was sufficient for the day. In time of

dearth, there were usually five thousand applicants; and in a plentiful time, not less than four thousand loaves were distributed in a day.

SAINT DUNSTAN.

Once the devil attempted to seduce this chaste saint, while he was amusing himself at his forge; but here the evil spirit failed; Dunstan knew him immediately, notwithstanding he had assumed the appearance of a beautiful female, and suddenly taking from the fire his tongs, which were red hot, he revenged the insult intended, by squeezing with them the nose of the fiend: of this triumph over Satan, there is a painting in Goldsmith's Hall, London, wherein the heavenly host are displayed as rejoicing at his conquest. Ignorant and impious as were these feigned miracles, they are infinitely deficient in folly and blasphemy to another recorded of this saint, whom the monks declare to have been taken up to Heaven to be present at the nuptials of his long-deceased mother, with the Almighty Father of Mankind!!!

Various other proofs of Dunstan's powers are adduced by his grateful friends, the Benedictines, which do not seem to have had any other cause for having been invented, than to excite admiration, or to overawe the populace; while

some miracles are recorded, which may perhaps shew, there was an immediate object in view: such as the sudden falling in of the floor of the room, where the council was held to debate upon the cause of the clergy, whom Dunstan was depriving of all social intercouse and enjoyment, whereby all his opponents were destroyed, while he himself remained in his chair unhurt, the beam on which it was placed alone sustaining itself. So extraordinary an event naturally daunted all future advocates for the Clergy, and their cause was lost; but whether the floor had been previously prepared for the working of this wonder, is worthy of consideration.

The Æolian or Wind-harp is thought to have been invented by Dunstan, and even the primary cause of his being esteemed supernaturally gifted by the Divinity; for among other miracles imputed to him, he is said to have been able to play upon the harp without *touching* it:—

"St. Dunstan's Harp fast by the wall,
Upon a pin did hang-a;
The Harp itself with ty and all,
Untouched by hand did twang-a."

THE FORM OF SERVICE AT THE HEALING OF THE KING'S EVIL.

Edward the Confessor was the first monarch of this country who possessed the privilege, alleged to have been continued to his successors, and to have been practised by them until the accession of the House of Brunswick, of curing that dreadful disease denominated the Regius Morbus, or vulgarly the King's Evil, which consists of schirrhous tumours about the neck and other glandulous parts.

In these times, when mankind have generally shaken off the trammels of superstition, it were fruitless to argue on the exercise of this supernatural influence: but it is incontrovertible that from the distant period of Edward, who is first stated to have possessed such power, and through all the subsequent ages until that of George I. the efficacy of the Royal Interposition has never been contested, although hundreds of persons of all ages, and collected together from all parts of the country, attended annually by proclamation to receive the Royal touch, when their malady had baffled every effort of medical aid.

Dr. Peter Heylin, in his "Examen Historicum," published in 1659, affords the following account of the religious part of the ceremony that was instituted upon the occasion, which

may also be found in other more ancient writers, as well as in some of modern date, varying only in expression, according to the change of the language of the different periods in which they were written.

The Form of Service at the healing of the King's Evil.

The first Gospel is exactly the same with that on the Ascension-day.—At the touching of every infirm person these words are repeated: *They shall lay their hands on the sick, and they shall recover.*

The second Gospel begins with the first of St. John, and ends at these words: *full of grace and truth.*

At the putting the angel about their necks were repeated: *That light was the true light, which lighteth every man that cometh into the world.*

Lord, have mercy upon us!
Christ, have mercy upon us!
Lord have mercy upon us!
Our Father, &c.

Minister. O Lord, save thy servants,
Response. Which put their trust in thee.
Min. Send unto them help from above!
Res. And evermore mightily defend them.

Min. Help us, O God, our Saviour!

Res. And for the glory of thy namesake deliver us, be merciful unto us, sinners, for thy namesake.

Min. O Lord, hear our prayer.

Res. And let our cry come unto thee!

The Collect.

Almighty God, the eternal health of all such as put their trust in thee, hear us, we beseech thee, on the behalf of these thy servants, for whom we call for thy merciful help, that they, receiving health, may give thanks unto thee in thy holy church, through Jesus Christ our Lord. Amen.

The peace of God, &c.

THE MONKS OF SAINT BERNARD.

The hospitality of the convent of St. Bernard, and the unwearied humanity of the monks on every occasion that can possibly call for its exercise, has long been proverbial; and numerous instances occur every season, of persons saved by their interference, or relieved by their bounty. In the year 1818 alone, the meals furnished to travellers by this convent, amounted to no fewer than 31,078. An enterprising English party, consisting of men and women, took shelter in the convent of St. Bernard during a fall of snow,

The monks' fed them aud theirs so long as they could, giving up their bread to the beasts, when they had no more crude grain to bestow on them. The guests had then no other alternative than that of departing; but how were they to get the horses over the snow, which was yet too soft to support them? The ingenuity and activity of the monks devised an expedient. They turned out with their servants, and placing blankets before the animals, which were carried forward and extended afresh, as soon as passed over conducted men, women and beasts in safety over their mountain.

The breed of dogs kept by the monks to assist them in their labours of love, has been long celebrated for its sagacity and fidelity. All the oldest and most tried of them were lately buried, along with some unfortunate travellers under an avalanche; but three or four hopeful puppies were left at home in the convent, and still survive. The most celebrated of those who are no more, was a dog called Barry. This animal served the hospital for the space of twelve years, during which time he saved the lives of forty individuals. His zeal was indefatigable. Whenever the mountain was enveloped in frost and snow, he set out in search of lost travellers. He was accustomed to run barking until he lost

breath, and would frequently venture on the most perilous places. When he found his strength was insufficient to draw from the snow a traveller benumbed with cold, he would run back to the hospital in search of the monks. One day, this interesting animal found a child in a frozen state, between the bridge of Dronaz and the ice house of Balsora; he immediately began to lick him; and having succeeded in restoring animation, by means of his caresses, he induced the child to tie himself round his body. In this way he carried the poor little creature, as if in triumph to the hospital. When old age deprived him of strength, the prior of the convent pensioned him at Berney by way of reward. After his death, his hide was stuffed and deposited in the museum of that town. The little phial in which he carried a reviving liquor for the distressed travellers whom he found among the mountains is still suspended from his neck.

LABARUM.

The principal standard, which, in the armies of Constantine and his successors, displayed the triumph of the cross, was stiled the *labarum*, an obscure though celebrated name, which has been vainly derived from almost all the languages of the world, It is described as a long pike in-

tersected by a transversal beam. The silken veil which hung down from the beam, was curiously enwrought with the images of the reigning monarch and his children. The summit of the pike supported a crown of gold, which enclosed the mysterious monogram, at once expressive of the figure of the cross, and the initial letters of the name of Christ. Of these monograms, which became extremely fashionable in the christian world, we have presented the reader with some of the most curious specimens. The safety of the labarum was entrusted to fifty guards, of approved valour and fidelity; their station was marked by honours and emoluments; and some fortunate accidents soon introduced an opinion, that as long as the guards of the labarum were engaged in the execution of their office, they were secure and invulnerable amid the darts of the enemy.

DOCTOR KENNICOTT.

At Oxford, in the Botanic garden of the Regius Professor of Hebrew, is a fig tree, which was brought from the East, and planted by Dr. Pocock, in the year 1648; of this tree the following anecdote is related. Dr. Kennicott the celebrated Hebrew scholar and compiler of the Polygot Bible, was passionately fond of the fruit;

and seeing a very fine fig on this tree, which he wished to preserve, wrote on a label, "Dr. Ken-" nicott's fig," which he tied to the fruit; an Oxonian wag, who had observed the transaction watched the fruit daily, and when ripe gathered it, and exchanged the label for one thus worded, " a fig for Dr. Kennicott."

ARCHBISHOP CRANMER.

Thomas Cranmer may be considered one of the most distinguished men that Cambridge ever produced, and the most eminent prelate that ever filled the see of Canterbury. He was born July 2, 1489, at Arliston, in Nottinghamshire. His high reputation obtained for him when a young man, a fellowship in Jesus College, at the above mentioned University, from which cardinal Wolsey in vain attempted to remove him, by the offer of a fellowship in his own newly founded College of Christ Church, Oxford. In 1523 he took the degree of Doctor in Divinity, and received the appointment of theological lecturer and examiner,—a station which he filled with equal honour to himself and benefit to the public. The very decided part which he took in favour of the divorce between Queen Catharine and Henry VIII. induced the monarch to nominate him archbishop; and the opinion of the legality

of the divorce which he had so successfully maintained in this country, he was ordered by his sovereign to support in France, in Germany, and in Italy. Early in life he had married, but speedily lost his wife, and in this, his continental tour, he espoused a second one at Nuremberg. On his return to this country in 1533, he was raised to the see of Canterbury, in which situation he pronounced the divorce between Queen Catharine and Henry, and ratified his marriage with Ann Boleyn. He obtained his archbishopric directly from the king without the intervention of the Pope, whose power he abolished in these realms, showing himself the most decided friend to the reformation. He obtained the dissolution of the monasteries, and caused the scriptures to be translated into English and circulated through the kingdom. He subsequently pronounced a divorce between Henry and Anne Boleyn, a step for which he has been greatly censured, but which so ingratiated him into the favour of Henry, that no intrigue or cabal against him could shake the monarch's attachment, and he was eventually appointed by the monarch one of the executors of his will, and one of the regents of the kingdom. Upon the demise of Henry, the young king, Edward VI. was crowned by Cranmer, and during this reign he took a most active part in composing the liturgy of the

CRANMER.

English Church, a service unrivalled in simplicity and elegance, and in drawing up the thirty-nine articles. His zeal in the cause of the reformed religion frequently led him into acts of severity towards those whose opinions differed from his own, from which, even the spirit of the times, and the barbarous inhumanity exercised upon the protestants abroad, is neither an excuse nor apology: we must censure the errors of the man, even when the motives which occasioned them are entitled to respect. Edward VI. having prematurely been hurried to a better world, Cranmer espoused the cause of Lady Jane Grey: Mary triumphed, and the ruin of the Archbishop speedily followed. He was tried on a charge of treason; convicted; pardoned: then tried for heresy, and condemned. Though unmoved by the cruelty of Bonner towards him, the prospect of death overcame his resolution; he recanted the opinions he had hitherto maintained so firmly, in the hope of prolonging what would have been then but a despicable existence; his recantation availed him not and on the 24th of February, 1556, Cranmer was sentenced to the stake. On the 24th of March following, this sentence was put in execution: but previously in St. Mary's church, Oxford, availing himself of the opportunity afforded by the request of Dr. Cole, the provost of Eton, that he would avow his religious

sentiments, he declared his utter abhorrence of the popish tenets, and his firm belief in the truths of the gospel, so well as his heartfelt sorrow for having so far fallen from the faith of Christ as to have verbally renounced the doctrines he held. So unexpected a declaration exasperated to the highest pitch the rage of his auditors; he was hurried to the stake and the flame kindled without any delay. His resolution at this moment was undaunted; with the most manly fortitude he held forth the hand which had signed the recantation, consigning it first to destruction—his own dissolution speedily followed, and he died repeating the words of the proto-martyr Stephen, "Lord Jesus, receive my spirit." The worst trait in Cranmer's character has been already noticed: into his recantation he was betrayed by the weakness of humanity, and the undaunted resolution he displayed at the last, fully atones for a step which occasions pity and regret, rather than indignant astonishment. The benefits which the Church of England has received from this prelate have rendered her the most splendid monument to his memory. Pre-eminent as this church has been for learning and piety, few, if any, of her members have rivalled, none have surpassed Thomas Cranmer; and it is much to be doubted if the Christian world itself ever saw many greater characters.

WOLSEY'S SCULL AND BONES.

Wolsey was buried in Leicester Abbey, the walls of which only remain, and the site is occupied by a market gardener, the plot of the buildings being appropriated to strawberry beds which are much resorted to by the people of Leicester. It happened about the year 1789, that one Whittle, an auctioneer of Leicester, and a man of some literary talent, was obliged to secrete himself from his creditors, and he chose for his retreat, the house of Blackston, the gardener of the Abbey. For want of other employment he made a search for the burial-place of Wolsey, and at length discovered the bones of the Cardinal, in the place pointed out by those who recorded the circumstances of his burial, distinguished also by some personal ornaments. The bones were then taken up, and as it did not suit Whittle to publish his discovery, Blackston arranged the whole of them on some shelves of a bee-house, where they were bleached in the sun for several months and viewed by the curious. At length he sold the scull as a curious relic to Mr. Phillips, (since Sir Richard) then a bookseller at Leicester, for half-a-crown, and Phillips kept it for several years within a fragment of the stone coffin of Richard III., which had previously been used as a horse-trough.

Both of these relics were, however, destroyed in an accidental fire which took place in November, 1795. Some of the other bones of the Cardinal were carried away by different persons, and the remainder were re-interred in their original depositary.

ST. ALPHEGE.

St. Alphege, St. Alphage, or St. Elphege, would appear to have been retained in the Reformed Calendar more in order to preserve the "memory of an *English* saint, than for any "thing peculiar in his life," beyond what may be found in the general history of the tens of thousands of persons who were canonized by the see of Rome. In the year 1006, he was translated from the see of Winchester to the archbishopric of Canterbury, and when the Danes beseiged this city, no inducement could prompt the good archbishop to retire. He accordingly fell into their hands, on storming the city, and was cast by them into a filthy and unwholesome dungeon, from whence he was taken, after many months endurance, and conveyed to Greenwich, at which place offer was made to him of his liberty, upon the payment of a ransom of 3000 marks of gold. "The only riches I have to

" to offer," replied the saint, " is that of wis-
" dom, which consists in the knowledge and
" worship of the true God." Incensed at this apparent contumely, they struck him with the backs of their battle-axes, and afterwards stoned him until nearly dead, when one of their number, from a feeling of mercy towards him, cleft his head in twain, and terminated his life and sufferings, on the 19th of April, 1012. On the spot where this murder was committed, now stands the parish church of Greenwich, on which is still an inscription, expressive, that it was " erected and dedicated to the glory of God, " and the memory of St. Alphege, archbishop of " Canterbury, there slain by the Danes."

ARCHBISHOP SHARPE.

It was a custom with Archbishop Sharpe on his journeys, generally to have a saddle-horse attending his carriage, that in case of feeling fatigued with sitting, he might take the refreshment of a ride. In his advanced age, and a few years before his death, as he was going in this manner to his episcopal residence, and was got a mile or two in advance of his carriage, a decently dressed good-looking young man, came up to him, and, with a trembling hand and faultering tone of voice, presented a pistol to his

grace's breast, demanding his money. The archbishop, with great composure, turned round, and looking stedfastly at him, desired that he would remove that dangerous weapon, and tell him fairly his condition. "Sir, sir," cried the youth, with great agitation, "no words; 'tis not "a time for words now; your money instantly." "Hear me, young man," said the venerable prelate, "come on with me. I, you see, am a very "old man, and my life is of little consequence; "yours seems far otherwise. I am Sharpe, the "archbishop of York; my carriage and ser- "vants are behind, but conceal your perturba- "tion, and tell me who you are and what mo- "ney you want, and on the word of my charac- "ter I will not injure you, but prove a friend. "Here, take this, (giving him a purse of money) "and now tell me how much you want to make "you independent of so dangerous and destruc- "tive a course as you are now engaged in." "Oh sir," replied the man, "I detest the business "as much as you do: I am but—but—at home "there are creditors who will not wait: fifty "pounds, my lord, would indeed do what no "thought or tongue besides my own can feel or "express." "Well, sir, I take it at your word, "and upon my honour, if you will compose "yourself for a day or two, and then call upon

"me at ——, what I have now given you "shall be made up that sum; trust me, I will "not deceive you."

The highwayman looked at him, was silent, and went off; and, at the time appointed, actually waited on the archbishop, received the money, and assured his lordship, that he hoped his words had left impressions which no inducement would ever efface. Nothing more transpired of him for a year and half; when one morning a person knocked at his grace's gate, and with a peculiar earnestness of voice and countenance, desired to see him. The archbishop ordered the stranger to be introduced. He had scarcely entered the room, when his countenance changed, his knees tottered, and he sunk almost breathless on the floor. On recovering, he requested an audience in private; this being granted, he said, "My lord, you cannot have forgotten the cir- "cumstance of relieving a highwayman. God "and gratitude will not suffer it to be obliter- "ated from my mind. In me, my lord, you "now behold that once most wretched of man- "kind; but now, by your inexpressible huma- "nity, rendered equal, perhaps superior to mil- "lions. Oh, my lord, 'tis you, 'tis you that "have saved my body and soul; 'tis you that "have saved a much loved wife, and a little

"brood of children, whom I loved dearer than "my own life. Here, my lord, is the fifty "pounds: but never shall I find language to "express what I feel: God is your witness: "your deed itself is your glory: and may hea-"ven be your present and everlasting reward." The archbishop was refusing the money, when the gentleman added, "My lord, I was the "younger son of a wealthy man; your grace "knew him, I am sure: my name is ———; my "marriage alienated the affections of my father, "who left me to sorrow and penury. My dis-"tresses—but your grace already knows to "what they drove me. A month since my "brother died a bachelor, and intestate; his "fortune has become mine; and I, spared and "preserved by your goodness from an ignomi-"nious death, am now the most penitent, the "most grateful, and the happiest of human "beings.

FEAST OF THE ASS.

The "Feast of the Ass," was a feast celebrated in several churches in France, in commemoration of the Virgin Mary's flight into Egypt; and the gross absurdities then practised, under the pretence of devotion, would surpass belief, were there not such incontrovertible and

positive evidence to substantiate the facts. A young female, richly dressed, with an infant in her arms, was placed upon an ass, and led in great ceremony to the altar, where high mass was performed with solemn pomp. The ass was taught to kneel; and an hymn, replete with folly and blasphemy, was sung in *his* praise by the whole congregation. And as the climax to this monstrous scene of absurdity and profaneness, the priest used, at the conclusion of the ceremony, and as a *substitute* for the words with which he on other occasions dismissed the people, to *bray three times* like an ass, which was answered by *three similar brays* by the people, instead of the usual response, "*We bless the* "*Lord.*" &c.

REV. P. SKELTON.

Friday, December 13, 1776, being the day appointed for a general fast and humiliation, a sermon was preached at St. Andrews church, by the Rev. P. Skelton. His appearance on that day was suitable to the occasion: his wig was quite brown; it had not even the colour of powder in it, his gown was old and rusty, his face furrowed with wrinkles, and venerable by age, his person tall, though somewhat bent by years. In fact, he bore a resemblance to one in mourn-

ing, commissioned to remind the world of the judgments of God brought on them for their sins. In the pulpit, old as he was, he displayed his universal vehemence; he spoke with abhorrence of the corruptions and infidelity of the age; he seemed to retain his wonted eloquence, and he had an astonishing effect upon his hearers. After service, Mr. Skelton, the rector of the parish, and some more clergymen, were sitting in the vestry, when the rector, who wore a very fine powdered wig, said to him, by way of compliment, "I wish I could exchange heads with "with you." "Would you," said Skelton, "wig and all."

BISHOP SHERLOCK.

When Bishop Sherlock had published his fourth volume of discourses, some friends were expressing a wish that he would give orders for his occasional sermons which he had printed separately, to be collected into a volume. Dr. Newton said upon it, that perhaps bishop Sherlock was of the same mind as bishop Manningham, for when Dr. Thomas Manningham, his son, who was afterwards Prebendary of Westminster, applied to him in the name of the booksellers, that they might have leave to collect into a volume the different sermons which he had

printed at different times, for there was a sufficient number to make a volume, the bishop replied, "Prithee, Tom, let them alone, they be "quiet now; put them together and they will "fight." This fourth and last volume of his discourses Bishop Sherlock was prevailed upon to publish, at the request of his friend Gilbert West. The bishop was against publishing any more sermons, saying, he was drawn to the dregs. "Why then," replied Mr. West, "let "the ungodly of the earth drink them and suck "them out."

HORRIBLE FANATICISM.

It is much to be doubted if the history of Christian aberrations can produce a more dreadful case than the following, which sullies the annals of the nineteenth century. The details are of so horrible a nature, than one would be led to discredit their authenticity, had they not been publicly and judicially proved before the tribunal of Zurich. In the northern part of the canton of Zurich is a little village or hamlet, named Weldenebuch, the inhabitants of which, amounting to about five-and-twenty families, are employed in agriculture. Among these, the family of Jean Peter was considered to be the most prosperous and happy, until the deplorable

event which has placed them in misery and ignominy. Marguerite Peter, aged twenty-eight years, one of the six children of Jean Peter, had acquired, for some years back, among the fanatics, of the country, a reputation for sanctity. She was considered a woman endowed with supernatural knowledge, and intrusted with a mission to relume the torch of faith. Her natural enthusiastic temperament had been excited and nourished by the preachings of certain itinerant missionaries to such a pitch, as to give her, in the ignorant eyes of those around her, an air of inspiration. By these means she had insensibly acquired a most unbounded influence over her father, her brothers, sisters, and servants, and had even succeeded in forming numerous assemblies of persons of both sexes, and of all ages, who, in these pious orgies, delivered themselves up to the most revolting practices that folly and superstition can suggest. On the 12th of March, 1823, at seven o'clock in the morning, the neighbours of Jean Peter were surprised to find, contrary to his usual early habits, his house closed, and the windows carefully blinded on the inside. On approaching, they heard a noise as if proceeding from violent blows of a hatchet, mingled with the confused cries of various persons, and at length

they heard the following exclamations: "In-
"voke all the angels above! Invoke all the
"holy prophets! Implore the aid of all the sera-
"phims! Courage, strike. It is a villain—it
"is a murderer—strike vigorously!" These strange sounds and exclamations continued until two o'clock, and were succeeded by a perfect silence, which lasted until nine o'clock in the evening, when the same sounds recommenced, and continued until midnight, when a profound silence again ensued. At ten o'clock the next morning these lugubrious noises again began, and the neighbours could distinctly hear the blows of hatchets as they were struck against the beams and posts of the house. At two o'clock the noise became so loud and furious, particularly from the upper story, that all the inhabitants of the village gathered round the house, but none of them dared to approach, for fear of a formidable watch-dog, chained near the door. At half-past seven o'clock the noise ceased, but recommenced at midnight with redoubled violence. From Peter's bed-chamber the voices of men and women were heard, crying, "Have
"pity on us! Succour us, God, all-powerful!
"Deliver us—strike—it is a villain, &c." After in vain summoning those inside to open the door, the baillie ordered one of the windows to l

burst in, and on a light being introduced through it, there were seen five men leaning against the door to prevent it being forced open; a man apparently dead, was lying on his face on the floor, a group of men and women lying upon each other near the door, and close to them a woman on her knees, who was slapping with the palm of her hand the body of the man stretched on the floor, and exclaiming at each slap, "Have pity, have pity!" On the door being forced open, the men, urged on by the women, endeavored to resist the gens d'armes, while Marguerite Peter continued to slap a woman near her, crying out, "Have pity, Lord!" Two men and two women were then discovered lying in such a manner upon the ground, that the head of a man was in the lap of a woman, and the head of a woman in the lap of a man. The gens d'armes being ordered to lead Peter out of the room, the men and women joined in resisting them; but when, in spite of their efforts, he was brought out to the porch of the house, they all hung upon him, drew him to the ground, and formed a circle round him, all closely hugging and embracing each other. When Peter attempted to answer the questions of the magistrate, his daughter Marguerite raised her voice, and said to him, "Father, do not answer him,

" continue only to pray." She then added, " Let us die. I shall quit this life like Christ." The others chimed in with a " Lord deliver us! " Lord have pity on us!" The baillie seeing that it was in vain to attempt bringing them to reason at that moment, ordered them to be left in the porch of their house, and told the crowd to retire; gens d'armes being placed in front of the house. At four a'clock in the morning of Friday, the 14th, they appeared to be somewhat calmed, and at their request, were permitted to enter the house. This, was, however, only a deceitful calm, for, on their being left alone, Marguerite Peter ordered the prayers to recommence, to prevent, as she said, " Satan getting " the victory over Jesus Christ." These prayers were continued without interruption, till about seven o'clock on Saturday morning. At ten o'clock the same day, a great number of persons, many of whom had been specially sent for by Marguerite, had assembled in the house. Marguerite made them ascend into one of the upper rooms, and there declared in a prophetic tone, that " the day was at hand when blood should " be shed for the salvation of a multitude of souls, " and that there was not a moment to be lost if " they wished to snatch the victory from satan. I " see," added she, " the ghost of my grandmother,

"who reveals to me, that in order to save the souls "of my father and brother, it is necessary that "one of us should lay down his life. I myself "am ready to lay down mine in order to re- "deem with my blood the souls of several mil- "lions of the living and the dead." She concluded by ordering those present to strike their breasts with their hands, which they accordingly did. After this exordium she seized an iron mallet, and inflicted several blows with it upon her brothers, Ursula Kundig, and John Moser. Their blood soon flowed in abundance, and the life of her brother had nearly paid the forfeit of the holy vigour with which she applied the mallet. He was hurried away from her devout fury in the arms of a female servant named Marguerite Jaeggli. Elizabeth Peter then offered herself as the first victim, upon which her sister Marguerite, and her friend Ursula Kundig fell to striking her on the head until she expired under their blows. Her sister Susanna, and Henry Ernst, helped on the work of blood also, with the handle of a large scissors, and a piece of timber torn from the partition. Marguerite then declared to those present, *that her sister, though apparently dead, was alive in the spirit, and that the Lord would not fail to recall her to visible life.* Then announcing her own resur-

rection as an approaching event, she commenced preparation for her own suffering. It may be asked what was Peter, the father of the family, doing during these hideous scenes? He was in a room below stairs, very calmly occupied with his domestic affairs. He saw with the utmost indifference his son brought down bathed in blood, and in an apparently dying state, and he awaited with great calmness the dreadful catastrophe preparing above stairs; so completely had a stupid fanaticism stifled in his heart every natural sentiment. In the mean time Marguerite seated herself upon the bed on which was the still palpitating body of her sister, and commenced striking herself on the head with the iron mallet, but not satisfied with her self-execution she commands Ursula Kundig to take the fatal instrument and try her hand. This did not even content her, for she exclaimed that as she was the expiatory victim offered by Christ to his father for the ransom of several millions of souls, it was necessary that she should not only die, but die the death of the cross. At these words Ursula and the others present shuddered; but she became indignant at their weakness, and said to her friend—what, you do not wish to do any thing for Christ? take courage, strike; may God strengthen your arm!" At this command

Ursula redoubled her blows, and the blood, which soon followed in abundance, was received in a bucket. This was termed the precious pledge of the redemption of many. Marguerite then called for a rasor, and told Ursula to scar her with it round the neck, and to make a crucial incision on her forehead. The trembling hand of Ursula, at first refused the horrible office; but Marguerite aroused her courage by saying, "May God strengthen your arm—now "is the moment of victory—the souls are ran-"somed, satan is vanquished. I see him plung-"ing into darkness." During the operation, she showed no signs of pain, nor uttered the slightest complaint, unless against the irresolution of her executioner. But all was not yet accomplished. She said that she must be crucified. "What fear you?" said she to those around her on seeing them hesitate. "My hour "is come; I am going to resuscitate my sister, "and I myself shall come to life in three days." she then had some pieces of timber placed upon the bed in form of a cross. Upon these she laid herself, and at her request John Moser, Susanna Peter, and Ursula Kundig, commenced nailing her to the cross. Following her reiterated orders, they drove nails into her hands and feet, and into the articulation of her elbows, and

through her breasts. Marguerite, in the midst of these hellish operations, never uttered the slightest plaint. She only found fault with the want of vigour of her executioners. From time to time she exclaimed, "I feel no pain—be "strong, in order that Jesus Christ may con- "quer." Thus fixed upon the cross, and so transpierced with nails that her body was but one wound, she cried with a loud voice, "Re- "joice you with me! that God may rejoice with "you in heaven!" and at another moment, "As "the woman in labour cannot retard the hour "of her deliverance, so must my death warrant "be accomplished, in order that the souls yet "in the power of Satan may be saved." To Conrad Moser, who endeavoured repeatedly to persuade her to put an end to her sufferings she only replied, "Do what I command you." The crucifixion being completed, Marguerite told them to drive a nail into her heart, or to split her head. Ursula Kundig, who obeyed most implicitly the wishes of her friend, endeavoured to pierce her skull with a knife, but the point turning, she cried out in a kind of frantic transport, and looking, at those near her with a wild and haggard air, "What must I do every "thing myself? Will no one come to my aid?" Upon hearing this apostrophe, and after a fresh

order from Marguerite, the youngest of the Mosers seized an iron mallet, and aided by Ursula Kundig, soon broke the skull of the victim. A low moan announced to them that the horrid ministry was at an end, the unfortunate wretch had ceased to breathe. When the slaughter was over, and that the hellish excitation of the perpetration had subsided a little, some feeling of horror came over them. At the sight of the mutilated bodies, they shed tears in abundance, and evinced, if not remorse, at least inquietude. However, they soon reassured themselves by the conviction that they had only performed the most sacred of duties, in obeying the inspired commands of one whose death was to bring salvation to thousands.—All these individuals were taken up, and transferred to the prisons of Zurich, whither also the bodies of the victims were transported, and examined in the presence of several members of the tribunals, physicians, surgeons, and medical students. Never, probably, was there a more hideous spectacle than that offered upon this occasion, by those mutilated and mangled bodies, streaming with a thousand wounds, black and livid from numberless bruises and contusions. Near them were exposed the instruments of death, covered with clotted gore, and portions of flesh, brain,

and hair. Eleven individuals were tried upon this occasion. Each of them addressed the court, and made a public avowal of their monstrous conduct. None of them were condemned to death. The sentence was, that they should be led through the streets in the day-time, the bells ringing, to the town-hall, and there hear the sentence of the court read; from thence they were conducted to the principal church, there to listen to a sermon analagous to the occasion; after which they were to be confined in the house of correction, Ursula Kundig, for sixteeen years; Conrad Moser and John Peter, eight years; Susanna Peter and John Moser, six years; and the other four, three, two, and one year; and two of them only to six months. They were to be put to labour proportioned to their ages, sex, and strength. The seven men were moreover declared to have lost ther political rights for the rest of their lives. The house of Jean Peter was razed to the ground, the materials sold for the benefit of the poor, with the exception of the timber and furniture of the room in which the murders were committed, and which were to be burned. It was moreover expressly forbid ever to erect any building on the site of the house of Jean Peter. The cantonal consistory was charged with looking to the

support and condition of a child of Marguerite Peter, the first of an adulterous commerce with James Morf. The condemned heard their sentence with a resigned air, and with some signs of repentance. Ursula Kundig and Conrad Moser appeared grateful for the clemency used towards them; but old Peter seemed inconsolable on hearing that his house was to be demolished. Since their confinement they have behaved with decency and docility. Jacque Morf, the man by whom Marguerite Peter, the ill-fated heroine of this tale of horror, had a child, was a shoemaker. She seemed to have been devotedly attached to him; a part of one of her letters to him is as follows:—"Ah, why are you "more dear to me than my mouth can utter? "Why have I vowed so much to love you? "The Friday after your departure, I again as- "cended the hill where we took leave of each "other. I kept my eyes for a long time fixed "upon the spot where you live. I recognised "the chateau of Kybourgh. Since that moment "I have often fallen into my delicious reverie." And further on—"Oh, my soul! Oh, my "beloved child! Oh, child of love—yes, you, "you are born of God, who is love himself. "Nothing can tear thee from my tenderness; "oh, those that love more than myself," &c.

About ten days before the horrible sacrifice above described, Marguerite Peter declared to her followers that she had a new revelation from heaven which warned her that Napoleon was about to revisit the earth for the purpose of scourging mankind; and that after him would come his son, the young duke of Reichstadt, under the figure of the Son of God, and that he would be the real Anti-Christ; that she was called to combat him, and prevent him from becoming master of the world: that the signal for the great fight would shortly be given. This was the habitual text of her conversation during the last days of her life. Though the events at Weldensbuch excited only horror amongst the great majority of the public, yet were there many, both, at Zurich and other parts of Switzerland, who talked of these monstrosities with transports of admiration. Numbers from various parts repaired to Weldensbuch; and one person in the ardour of his zeal, was seen to scrape the blood from off the walls and furniture of the apartment, and bear it away as a sacred relic. Were it not for the wise precaution of magistrates, in exposing the bodies of the victims to public view, their promised resurrection would have been soon spread through the country and credited by the families. The authors

of this narrative state their regret at not being at liberty to expose to public indignation the measures put in practice to trouble the peace of the canton of Zurich, and excite a spirit of fanaticism there. This, they say, they have been interdicted from doing, and must confine themselves to stating, that the origin of this fanaticism is very recent, and may be dated from the period when certain travellers, well-known for the exaltation of their religious doctrines, unfortunately chose Switzerland as their residence, and the theatre of their religious exhibitions.

EQUITABLE LEGATEE.

In the year 1744, Dr. Crown, the rector of St. Botolph, dying, by his will he left the sum of three thousand pounds to the bishop of London, in acknowledgement of the many undeserved favours conferred on him by his lordship. The bishop understanding that the Dr. had many poor relations living, sought them out, and generously gave up the whole of the money to be divided among them.

JEWEL.

Queen Mary declared at her accession, that she would force no man's conscience, nor make any change in religion. These specious promises

inclined among others the celebrated Jewel, who was then actor to the university at Oxford, to think more favourably of popery than before. In this state of mind, he went to Clive, to consult his old friend Dr. Parkhurst, who was rector of that parish; but Parkhurst upon the re-establishment of popery, having fled to London, Jewel returned to Oxford, where he lingered, and waited till being called upon in St. Mary's church, to subscribe to some of the popish doctrines, under the several penalties, he took his pen, and subscribed with great reluctance. Yet this compliance of which his conscience severely accused him, was of no avail, for the dean of Christchurch, Dr. Martil, alleging his subscription to be insincere, laid a plot to deliver him into the hands of bishop Bonner; and would certainly have caught him in the snare, had he not set out the very night in which he was sent for, by a by-way to London. He walked till he was forced to lay himself on the ground quite spent and almost breathless; where being found by, one Augustus Berner, a Swiss, first a servant of bishop Latimer, and afterwards a minister, this person provided him with a horse, and conveyed him to lady Warays, by whom he was entertained some time, and then sent safely to the metropolis. Here he lay concealed, changing his

lodgings twice or thrice for that purpose, till a ship was provided for him to go abroad, together with money for the journey, by Sir Nicholas Throgmorton, a person of great distinction, and, at that time, in considerable offices. His escape was encouraged by one Giles Lawrence, who had been his fellow collegian, and was at this time tutor to Sir Arthur D'Arcy's children, living near the tower of London. Upon his arrival at Frankfort, in 1554, he made a public confession of his sorrow for his late subscription to popery; and soon afterwards went to Strasburgh, at the invitation of Peter Martyr, who kept a kind of college for learned men in his own house, of which he made Jewel his vice-master. He likewise attended this friend to Zurich, and assisted him in his theological lectures. It was probably about this time that he made an excursion to Padua, where he contracted a friendship with Sig. Scipio, a Venetian gentleman, to whom he afterwards addressed his epistle concerning the council of Trent. During all the time of his exile, which was about four years, he studied hard, and spent the rest of his time in consoling and confirming his friends, frequently telling them, that "when their brethren endured such "bitter tortures and horrible martyrdoms at "home, it was not reasonable they should ex-

"pect to fare deliciously in banishment," always concluding with, "these things will not last an "age:" a saying which he repeated so often, as to impress their minds with a firm belief that their deliverance was not far off. This, however, was not peculiar to Jewel. Fox was likewise remarked for using the same language; and there was among the exiles in general, a very firm persuasion, that the dominion of popery and cruelty under queen Mary, would not be of long duration. The much wished for event at length was made known; and upon the accession of the new queen, or rather the year after, 1559, Jewel returned to England; and we find his name soon after among the sixteen divines, appointed by queen Elizabeth, to hold a disputation in Westminster abbey against the papists.

QUOTING SCRIPTURE.

The duke of Cumberland in his very childhood gave a mark of his sense and firmness. He had displeased the queen, and she sent him up to his chamber. When he appeared again he was sullen. "William," said the queen, "what "have you been doing?" "Reading." "Read-"ing what?" "The Bible." "And what did "you read there?" "About Jesus and Mary? "And what about them? "Why, that Jesus

" said unto Mary, Woman, what has thou to do " with *me* ?"

SAINT MARGARET.

The history of St. Margaret, in the earliest breviaries of the Romish church, was so fraught with impious and absurd anecdotes, that they have been, from time to time, so much altered and amended, as scarcely to retain any part of her original legend: though, as she has been worshipped with extreme fervour by both the Eastern and Western churches, for a supposed power in assisting females in childbirth, one miracle was necessarily preserved, until nearly the end of the seventeenth century, as an explanation of the cause of that peculiar province having been assigned to this saint; neither Olybius, nor her father, having been capable of diverting her from a steady adherence to the Christian faith, recourse was had, say her monkish historians, to the assistance of Satan himself who, in the shape of a dragon, swallowed her alive, though she speedily burst from that horrid confinement, and effected her escape. So miraculous a circumstance *naturally* pointed out the peculiar powers over which Providence designed her to have empire; for who could so well be capable of aiding the struggles of the yet

unborn infant, as one who had extricated herself, even from the body of the arch enemy!

The Girdle of this Virgin Saint was long stated to have been kept in pious custody at St. Germain's Abbey at Paris.

ETHICS AND RELIGION.

Before the reformation some churches in Germany read every Sunday, the Ethics of Aristotle, instead of the gospel. Father Spanheim, in his secular harangue, which he spoke at Geneva, 1635, tells us as follows: "Moreover, Philip Melancthon, a man of great credit, records, that, "in several places, on Sabbath days, instead of "Sunday lectures, Aristotles Ethics were publicly read to the people, and which he himself "heard at Tubing, in the county of Wertemberg." Gregory Michael, in a note upon Gaffarelli's Curiosities, confirms this;—Formerly a monk at Tubing, used to explain Aristotle's Book of Ethicks, instead of a sermon, using frequently this expression—That as St. John the baptist was the forerunner of Christ in divine things, so was Aristotle in natural things.

WHIMSICAL EXPOSITION OF SCRIPTURE.

Upon that passage of Scripture in which the death of Abimelech is caused by a woman cast-

ing a piece of millstone from a house, which broke his skull, Matthew Henry, in his Exposition, remarks thus: Three circumstances are observable in the death of Abimelech. First, that he was slain with a stone, as he had slain his brethren, *all upon a stone.* Secondly, that he had his skull broke; vengeance aimed at the guilty head which had worn the usurped crown. *Thirdly,* that the stone was cast upon him by a woman —verse 53, See his foolish pride in laying so much to heart this little circumstance of his disgrace! (his being killed by a woman.) There was no care taken about his precious soul, no prayer to God for his mercy; but very solicitous is he *to patch up his shattered credit, when there is no patching up his shattered skull.*

DR. BARROW.

The great Dr. Barrow, one of those, the dust of whose writings is gold, has occasionally employed terms that even the age in which he wrote could not but consider as bordering upon vulgarity: In one of his sermons he says, "All that "is apparent in this world doth *fit*, and give us "the *go by*," a phrase well suited for a modern votary of the whip. And again, "If the organs "of prayer be out of *kelter* or *out of tune.*"

READING THE ATHANASIAN CREED.

The Rev. Mr. Wright, a curate in the West of England, refused to read the Athanasian Creed, though repeatedly desired to do so by his parishioners. They complained to the bishop of the diocese, who ordered it to be read. The Creed is appointed to be *said or sung*: and the curate accordingly on the following Sunday thus addressed his congregation: "Next follows "St. Athanasius's Creed, either to be said or "sung, and with God's leave I'll sing it. Now, "clerk, mind what you are about." They immediately commenced singing it in a fox-hunting tune, which they having previously practiced, was correctly performed. The parishioners again met, and informed their curate that they would dispense with the Creed in future.

VENERABLE BEDE.

Bede is the first English author who used the modern mode of date "*Anno Domini*;" and he is alleged by Cressy to have given name to the Chaplets for numbering prayers, which from him were called *Bedes*, now *Beads*. Cressy's assertion is much controverted, though it is certain that the Romanists make use of Beads in rehearsing their Pater-nosters, &c. and that the

bead-makers are called by the French, Paternostriers.

Polydore Vergil, whose testimony is more to be relied upon than Cressy's, makes Peter the Hermit, the inventor of beads, "to be as guides "to direct the offices of religion to a proper "course; at first," says he, "they were made "of wood, but afterwards sometimes of amber, "coral, silver, and gold, and used by *women as* "*ornament*, or by *hypocrites as instruments of* "*feigned devotion.*"

This great and good man was never canonized; but he obtained the title of 'VENERABLE' by the voluntary homage of his contemporaries, and from the utility of his works; an attention much more honourable to his memory. The monks, however, not satisfied with such respectable cause for the appellation, have favoured us with two accounts of its origin. "When blind," say some of these authors, "he preached to a heap "of stones, thinking himself in a church, and "the stones were so much affected by his elo-"quence and piety, that they answered, Amen, "*venerable Bede*, Amen." While others assert, that "his scholars being desirous of placing upon "his tomb an epitaph in rhyme, agreeably to "the usage of the times, wrote—

" Hæc sunt in fossa,
" Bedæ presbyteri ossa,"

which not meeting complete approbation, the much-vexed Poet determined to *fast* until he should succeed better: accordingly, he expunged the word presbyteri, and in vain attempted to substitute one more sonorous and consistent with metre, until falling fast asleep, an *angel* filled up the blank thus left, and rendered the couplet thus—

" Hæc sunt in fossa,
" Bedæ *venerabilis* ossa."

Our good historian is frequently styled, as already mentioned, the ADMIRABLE BEDE, as well as the VENERABLE BEDE; and the chair in which he composed his ecclesiastical history, is yet stated to be preserved at Jarrow. Some few years since this chair was entrusted to the custody of a person who had been acustomed to nautical affairs, and who used, by a whimsical mistake, very excusable in a sailor, to exhibit it as a curiosity, which formerly belonged to the great ADMIRAL BEDE, upon whose exploits he ventured several encomiums consistent with the naval character.

CARINAL BORROMEUS.

In the year 1576, when the city and diocese of Milan, were visited by the plague, which swept away incredible numbers, the conduct of Cardinal Borromeus was truly Christian and heroic. He not only continued on the spot, but he went about giving directions for accommodating the sick, and burying the dead, with a zeal and attention that were at once ardent and deliberate, minute and comprehensive, and his example stimulated others to join in the good work. He avoided no danger; he spared no expence: nor did he content himself with establishing proper regulations in the city; but went out into all the neighbouring parishes where the contagion raged, distributing money to the poor; asking proper accommodation for the sick, and punishing those, especially the clergy, who were remiss in their duties. The cardinal happened once to visit the archbishop of Sienna at his palace, when a very sumptuous entertainment was provided for him. Borromeus, who used to "give his goods to the "poor," devoting his whole wealth to acts of benificence, and contenting himself with bread and water, sat down at the table; where, however, he ate little, and gave sufficient intimation that he was much displeased with such ostentatious prodigality. What, however was his sur-

prise, when he again saw the table covered with a desert, consisting of whatever was most rare, exquisite and costly. He immediately rose hastily from his seat, and gave orders for his departure; notwithstanding the rain, and the most earnest intreaties of the archbishop. "My "Lord," said the cardinal, "if I should tarry "here to-night, you would give me another such "treat as that I have just seen, and the poor will "then suffer another loss, great numbers of "whom might have been fed with the superflui-"ties that have now been set before us."

THE VIRGIN MARY.

Peter the Lombard originally started the mystery of the Immaculate Conception, in the year 1060: though Baronius affirms, that it was "*discovered by Revelation*" in the year 1109, to *one* (but his name is not recorded) who was a great *lover of the Virgin*, and daily read her office. On the day he was to be married, however, he was *so much occupied*, that this usual piece of devotion escaped his attention until he was in *the Nuptial Office*, when, suddenly recollecting the omission, he sent his bride and all the company home while he performed it. During this pious duty, the Virgin appeared to him with her son in her arms, and reproached him

for his neglect, affording, however, the glorious hope of salvation, if he would *quit his wife, and consider himself espoused to her*, declaring to him the whole of the circumstances of her nativity, which he reported to the Pope, who naturally caused her feast immediately to be instituted. The Canons of Lyons attempted to establish an office for celebrating this mystery in the year 1136, but Bernard opposed it. The council at Oxford, in 1222, left people at liberty either to observe the day or not. Sixtus the Fourth, however, in the year 1476, ordered it be generally held in commemoration, although the *alleged circumstances* attendant upon this *immaculate conception* are not, even in the church of Rome, held as an article of faith, but merely reckoned a *pious opinion*. The council of Trent confirmed the ordinances of Sixtus, but without condemning as Heretics those who refused to observe it: and Alexander the Fifth issued his Bull, even commanding that there should *not* be any discussion upon such an *intricate subject*. The Spaniards, however, were so strenuous in their belief of this mystery, that from the year 1652, the Knights of the Military Orders of St. James of the Sword, Calatrava, and Alcantara, each made a vow at their admission to *defend* the doctrine.

Peter D'Alva has published forty-eight *folios* on the mysteries of the conception.

That the Holy Virgin, who had received the immortal glory of being the Mother, and of fostering the *Saviour of Mankind*, should become the object of veneration, is a circumstance not to be wondered at, or objected to. Every pious christian must hold her remembrance in the most profound respect: but it is much to be lamented that a mistaken zeal has prompted the church of Rome to *offer to her prayers and adorations due only to the Deity, and to attribute to her, powers referable solely to that Omnipotent Source.*

In the Popish countries, the Virgin is still the principal favourite of devotion, and is addressed by her superstitious votaries under the following titles, ill suiting with the reformed sentiments of this country.

EMPRESS OF HEAVEN!
QUEEN OF HEAVEN!
EMPRESS OF ANGELS!
QUEEN OF THE EARTH!
LADY OF THE UNIVERSE!
LADY OV THE WORLD!
MISTRESS OF THE WORLD!
DEIPAROUS VIRGIN!
MOTHER OF GOD!
PATRONESS OF THE MEN!

ADVOCATE FOR SINNERS!
MEDIATRIX!
GATE OF PARADISE!
MOTHER OF MERCIES!
GODDESS! and
THE ONLY HOPE OF SINNERS!

Under which two latter, they profanely implore her to afford them salvation by the power, which, as a Mother, she is inferred to possess of "*com-* "*manding* her Son!!!" While their legends too, afford tales in support of the opinion, that the Virgin not only possesses, but actually exerts such authorities—"O Mary," says St. Bonaventure, "be a man never so wicked and miserable "a sinner, you have the compassion of a mother "for him, and never leave him until you have "reconciled him to his judge." One instance of which peculiar protection of sinners, is recorded from father Crassett, who, with much solemnity, states that "a soldier, hardened by his occupa- "tion, had not only renounced *Christ*, but given "himself up wholly to the Devil and the most "vicious courses, though, as he did not also "renounce the Virgin, he in a time of much ne- "cessity fervently prayed for her intercession." This application, he adds, "was instantly at- "tended to, and the man heard the benevolent

" mother of our Lord, desire her son to have " mercy upon him; who, not to refuse his parent, " answered, he would do it *for her sake*, notwith- " standing he had himself been wholly forgotten " and unnoticed." That such abominable profaneness should have ever been encouraged, almost exceeds belief; but the Virgin was ever reputed lenient to those who relied on her, and consequently was always applied to by the most profligate, as their ultimate and sure report.

The first who was particularly noticed as introducing this worship of the Virgin, is Peter Gnapheus, bishop of Antioch, in the fifth century, who appointed her name to be called upon in the prayers of the church.

It is said that Peter Fullo, a monk of Constantinople, introduced the name of the Virgin Mary in the public prayers, about the year 480: but it is certain, she was not generally invoked in public until a long time after that period.

WOLSEY AND LAUD.

In a parallel published by some of the schismatics, while Laud was in the Tower, we have the following curious passages:

" They were both the sonnes of meane and " mechanick men, Wolsey of a butcher, Laud of " a clothworker. The one borne in Ipswich

" (threescore miles), the other in Reading, thirtie
" miles distant from the City of London, both of
" them verie toward, forward, and pregnant
" grammar schollars, and of singular apprehen-
" sions, as suddenly rising to the first forme in
" the schoole. From thence, being yong, they
" were removed to the Vniversitie of Oxford,
" Wolsey admitted into Maudlin Coledge,
" Laud into St. Iohns; and as they were of dif-
" ferent times, so they were of different statures;
" yet either of them were shapt according to
" their proportions; Wolsey was of a competent
" tallnesse, Laud of a lesse size, but might be
" called a prettie man, as the other a proper
" man: both of ingenious and acute aspects, as
" may appeare by this mans face, the others
" picture. In their particular colledges they
" were alike proficients, both as active of body
" as braine; serious at their private studies, and
" equally frequent in the schooles, eloquent ora-
" tors, either to write, speake, or dictate, daintie
" disputants, well verst in philosophy, both
" morall, physicall, and metaphysical, as also in
" the mathematicks, and neither of them stran-
" gers to the muses, both taking their degrees
" according to their time; and through the whole
" academie, Sir Wolsey was called the boy-bat-
" chelour, and Sir Laud the little batchelour.

"Both these from academicks comming to "turne courtiers; Wolsey, by his diligent wait- "ing, came to insinuate himselfe into the brests "of the privie counsellours. His first emploi- "ment was in an embassie to the emperour, "which was done by such fortunate and almost "incredible expedition, that by that only he grew "into first grace with King Henry the Seventh, "father to King Henry the Eighth. Laud, by the "mediation and meanes wrought by friends grew "first into favour with King Iames of sacred "memory, father to our now royall soveraigne "King Charles. They were both at first the "kings chaplaines, Wolseyes first preferment "was to bee Deane of Lincoln, of which hee was "after bishop also. And both these prelaticall "courtiers came also to be privie counsellours. "Woolsey in the beginning of Henry the Eight's "raigne, was made Bishop of Tourney in France, "soone after Bishop of Lincoln, and before his "full consecration (by the death of the incum- "bent) was ended, translated to the Arch-bishop- "rick of York, and all this within the compasse "of a yeare; Laud, though not so sudddainly, "yet very speedily was from St. Davids removed "to London, to Canterburie, and this in the be- "ginning of the reigne of King Charles. Thus

" you see they were both arch-bishops, and as " Laud was never cardinall, so Woolsey was " never Canterburie.

" They were also in their judiciall courts equal- " ly tyrannous; the one in the chancerie, the " other in the high commission: both of them at " the councell boord, and in the starre-chamber " alike draconically supercilious. Blood drawn " from Doctor Bonners head by the fall of his " crosse presaged the cardinals downfall. Blood " drawne from the eares of Burton, Prin, and " Bastwick, was a prediction of Canterburies " ruine; the first accidentall, the last premeditate " and of purpose. The cardinall would have ex- " pelled all the Lutherans and Protestants out of " the realme, this our Canterburie would have " exil'd both our Dutch and French church out " of the kingdome. The cardinall took maine " delight in his foole Patch, and Canterburie " tooke much delight in his partie-coloured cats. " The cardinall used for his agents Bonner and " others, Canterburie for his ministers, Duck, " Lamb, and others. They both favoured the " Sea of Rome, and respected his holiness in it. " The cardinall did professe it publickly, the arch- " bishop did reverence it privately. The cardi- " nalls ambition was to bee pope, the archbishop

WOLSEY.

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" strove to bee patriarch, they both bid fairely " for it, yet lost their aime; and farre easier it " is for men to descend than to ascend."

DR. JOHN MORTON.

This worthy prelate was a native of Dorchester, and became so eminent for his skill in jurisprudence as to become one of the privy council under Henry VI. and Edward IV. He was elected to the bishoprick of Ely in 1478. He was advanced to the see of Canterbury in 1486, and appointed Lord Chancellor in 1487. He died in the year 1500. This prelate, Sir Thomas Moore tells us, first devised the scheme of putting an end to the long contest betwixt the houses of York and Lancaster, by a marriage between Henry Earl of Richmond, and Elizabeth the eldest daughter of Edward VI. and was a principal agent in procuring Henry when abroad, to enter into a covenant for that purpose. When it is considered that, according to the authentic account of Trussel, at the end of his History of England, ninety-one thousand and twenty-six persons were slain in sixteen battles which took place between the houses of York and Lancaster, it would be criminal to pass in silence over the name of a prelate

who conferred upon his country the inestimable blessing of peace.

INQUISITION.

In the annals of the inquisition, we meet with the word squassation, a term that few will conceive the meaning of. Know, then, reader, that it is the name of a punishment invented by those Demoniacs, the officers of the inquisition; and is the fifth class of the first order of their merciful guardianship of souls. A man is suspected of heresy; he is waited upon at midnight, by the familiars of this *holy* office, and conducted to the prison: if the prisoner do not confess what they require him to confess, squassation is performed; and the description which follows is indeed enough to make the blood thrill with horror. The prisoner's hands are bound behind his back, and weights tied to his feet; and then he is drawn up on high, till his head touches the pulley. In this posture he is kept hanging for some time, that, by the greatness of the weight attached to his feet, all his joints and limbs may be dreadfully stretched; and, on a sudden he is let down with a jerk, by slackening the rope, but stopped before he comes quite to the ground; by which terrible shaking, his arms and legs are all disjointed, which puts him to the

most exquisite pain, and his whole body stretched most intensely and cruelly.

JUSTICE HOLT AND A METHODIST.

When Lord Chief Justice Holt had committed some enthusiasts to prison, one Lacy, who was of the same class, went the next day to Lord Holt's house, and asked to speak with him: the porter answered that his lordship was not well, and could not be seen: Lacy insisted that he must speak with him, for he was sent to him by the Lord. When this message was delivered he obtained admittance: "I come," said he, "from the Lord, commanding thee to grant a "*noli prosequi* to his faithful servants, whom thou "hast unjustly committed to prison." "Thou "canst not certainly have come from the Lord "(replied Holt), for he would have sent thee to "the attorney general, knowing very well that it "is not in my power to grant thy demand: "therefore, thou art a false prophet, and shall "go and keep thy friends company in prison."

PENANCE.

As the manners of the Christian world relaxed their discipline of penance was enforced, and with the multiplication of sins the remedies

were multiplied. In the primitive church, voluntary and open confession prepared the work of atonement. In the middle ages, the bishops and priests interrogated the criminal; compelled him to account for his thoughts, words, and actions and prescribed the terms of his reconciliation with God. But as this discretionary power might alternately be abused by indulgence and tyranny, a rule of discipline was framed to inform and regulate the spiritual judges. This mode of legislation was invented by the Greeks: their *penitentials* were translated or imitated in the Latin Church, and in the time of Charlemagne the clergy of every diocese were provided with a code which they prudently concealed from the knowledge of the vulgar. In this dangerous estimate of crimes and punishments, each case was supposed, each difference was remarked by the experience or penetration of the monks; some sins are enumerated which innocence could not have suspected, and others which reason cannot believe; and the more ordinary offences of fornication and adultery, of perjury and sacrilege, of rapine and murder, were expiated by a penance, which, according to the various circumstances, was prolonged from forty days to seven years. During this term of mor-

tification, the patient was healed, the criminal was absolved by a salutary regimen of fasts and prayers: the disorder of his dress was expressive of grief and remorse, and he humbly abstained from all the business and pleasure of social life. But the rigid execution of these laws, would have depopulated the palace, the camp, and the city. The Barbarians of the West believed and trembled; but nature often rebelled against principle, and the magistrate laboured without effect to enforce the jurisdiction of the priest. A literal accomplishment of penance was indeed impracticable; the guilt of adultery was multiplied by daily repetition; that of homicide might involve the massacre of a whole people; each act was separately numbered, and in those times of anarchy and vice a modest sinner might easily incur a debt of three hundred years. His insolvences was relieved by a commutation, *or indulgence:* a year of penance was appreciated at twenty-six solidi of silver, about four pounds sterling for the rich; at three solidi, or nine shillings for the indigent: and these alms were soon appropriated to the use of the church, which derived, from the redemption of sins, an inexhaustibe source of opulence and dominion. A debt of three hundred years, or twelve hundred pounds, was enough to impoverish a plen-

tiful fortune; the scarcity of gold and silver was supplied by the alienation of land; and the princely donations of Pepin and Charlemagne are expressly given for the *remedy* of their soul. It is a maxim of the civil law, that whoever cannot pay with his purse must pay with his body; and the practice of flagellation was adopted by the monks—a cheap though painful equivalent. By a fantastic arithmetic, a year of penance was taxed at three thousand lashes: each century of lashes was sanctified with the recital of a psalm; and the whole psalter, with the accompaniment of fifteen thousand stripes was equivalent to five years. Such was the skill and patience of a famous hermit, St. Dominic of the iron cuirass, that in six days he could discharge an entire century, by a whipping of three hundred thousand stripes. His example was followed by may penitents of both sexes; and as a vicarious sacrifice was accepted, a sturdy disciplinarian might expiate on his own back the sins of his benefactors. At a quarter, or even half a rial a lash, Sancho Panza, was a cheaper, and possibly not a more dishonest workman. Their compensations of the purse and person, introduced, in the eleventh century, a more honourable mode of satisfaction. The merit of military service against the Saracens of Africa

and Spain had been allowed by the predecessor of Urban the second. In the council of Clermont that pope proclaimed a *plenary indulgence* to those who should enlist under the banner of the cross; the absolution of *all* their sins, and a full receipt for *all* that might be due of canonical penance. The cold philosophy of modern times is incapable of feeling the impression that was made on a sinful and fanatic world. At the voice of their pastor, the robber, the incendiary, the homicide, arose by thousands to redeem their souls, by repeating on the infidels the same deeds which they had exercised against their Christian brethren; and the terms of atonement were eagerly embraced by offenders of every rank and denomination. None were pure, none were exempt from the guilt and penalty of sin; and those who were the least amenable to the justice of God and the church, were the best entitled to the temporal and eternal recompense of their pious courage. If they fell, the spirit of the Latin clergy did not hesitate to adorn their tomb with the crown of martyrdom; and should they survive, they could expect, without impatience, the delay and increase of their heavenly reward. They offered their blood to the Son of God, who had laid down his life for their salvation; they took up

the cross and entered with confidence into the way of the Lord. His providence would watch over their safety, perhaps his visible and miraculous power would smooth the difficulties of their holy enterprise. The cloud and pillar of Jehovah had marched before the Israelites into the promised land. Might not the Christians more reasonably hope that the rivers would open for their passage; that the walls of the strongest cities would fall at the sound of their trumpets, and that the sun would be arrested in his mid-career, to allow them time for the destruction of the infidels?

INQUISITION.

The following is extracted from Mr. Townsend's Travels in Spain: "In the cloister of the Dominicans, at Barcelona, there are more than five hundred records of sentences passed on heretics, containing their name, their age, their occupation, their place of abode, the time when they were condemned, and the event; whether the party were burned in person or in effigy, or whether he recanted and was saved; not from the fire and the faggot, for then he might relapse, but from the flames of hell. Most of these were *women!* The first date is anno Domini (query, anno Diaboli? for it must have

been under his reign) 1521, and the last 1726. Under each inscription there is a portrait of the heretics; some half, others more than three parts devoured by devils. I was so much struck with the fantastic forms that the painters had given to their dæmons, and the strange attitudes of the heretics, that I could not resist my inclination to copy some of them, when no one was walking in the cloister. Some time after this, sitting with one of the inquisitors, who did me the honour of a visit, he in a careless manner took up my memorandum book, and as chance would have it, opened precisely on the leaf which contained my drawings; I laughed, he coloured; but not one word escaped from either at the time. Fifteen months after this, when I returned to Barcelona, he smiled, and said, you see that I can keep a secret, and that we are not strangers to principles of honour."

ANCIENT DOCUMENT.

In another part of this work we have shewn that the appellation, "Sir," was generally given to ecclesiastics. If it were necessary to enlarge upon that subject, which has given rise to much antiquarian research, the title of the following document, which from its singularity, we insert at length, might be adduced, *The Examinacyon*

of *Syr Morgan Meredyth, Vicar of our Ladie Church there.* "In primis, he sayeth, that he "hath bene vicar there xxi yeres. Item, that "Vicar Foordsham tolde him, that because the "people tooke the wax alwaye, he put the tree, "(wood) beneath, that the people should not "dyminish the substance of the taper; other-"wise he assenteth and agreeth in all things "with the prior." *Injunctions directed to the said Prior and Vicar.* "Imprimis, that the said "prior and vicare shall preach and declare "the Gospell or the Epistle, made upon that "daye in the mother tongue! expounding the "same sincerely, as farre as their lernynge will "extende, opening to the people the abominable "idolatre and deceatfull jugglinge of their pre-"dicessors there, in worshippinge, and causinge "to be worshipped, a pece of old rotten timber "puttinge the people in belefe, the same to be "a holy relique, and a taper which had burned "without consumynge or wayst, &c. Item, the "sayd pryor and vicare shall so preach every "Sundaye and holidaye, betwyxte this and.... "in albis. Item, that the said pryor and vicare "shall do awaye, or cause to be done awaye, all "manner of clothes, figured wax, delusions of "myracles, shrowdes, and other entycements of "the ignorante people, to pilgremage and idola-

" tre. Item, that they shall take an ynventry of " all and every such clothes, wax shrowdes, and " other entyrements, and the same shall converte " into the use of the pore people, or otherwise, " to some other good use, making thereof a " reckenynge in writinge, declarynge the true " bestowing and useing of the same. Item, that " all and syngular these injunctyons shall be " unviolablye observed in payne of contempte."

PAPAL SUPREMACY.

It was ignorance that in the ninth century, occupying every distinct region of the European world, first gave being and substance to those unnatural claims that afterwards gradually drove all other authority out of the church, through the pontifical. To this we may ascribe the merciless and all devouring commotions that agitated the western world in the eleventh century. The contests were between the bishops and popes, and between the popes and the kings; not only the guelphs, but bishops, abbots, monks, took asserters some, in the name of 15 others, in the name of liberty, at the head of ten thousand fanaticised vagabonds and beggars, contending for the higher powers of the pope. The histories of Henry IV. and Frederick II. form the tragical part of a scene from which we now turn away with amazement,

at the resignation and firm belief which superstition, then at its utmost height, and artful duplicity, had deeply impressed on every feature of the populace.

BISHOP CRICHTON.

The great intellectual gifts of the admirable Crichton (whose life was lately published by Mr. Tytler) do not appear to have extended to others of his family. George Crichton, his uncle, who succeeded the celebrated Gavin Douglas in the bishoprick of Dunkeld, is described by Spotteswood as, "in matters of religion not "much skilled:" and the good bishop, speaking of himself to one of his vicars, very honestly observed, "That he thanked God he knew neither the New nor the Old Testament, and yet had prospered well enough all his days."

POPISH EXTRAVAGANCE.

In the life of St. Rosa, we are informed, that she, the said saint, being very ill of a sore throat, Jesus Christ, her spouse, came to visit her, and invited her to play with him, to divert her pain. She insisted that the winnings should be whatever the winners pleased. The cards were played, and she won the first game; and demanding instantly a relief of her sore throat,

she was immediately cured. But her spouse insisting to play another game, she lost it, and the pain of her throat returned and increased. Another popish writer tells us, that "when "Christ had lifted up his hand with three lances "in it to destroy mankind for their wickedness, "the Virgin Mary prevailed upon him to stop "his hand, till two servants and clients of hers, "St. Dominic and St Francis, should be sent to "reform the world by their labours and preach-"ing." Yet Menot, in his sermons, asserts, "That rather than Christ should not have been "crucified, the Virgin Mary would have cruci-"fied him with her own hands."

CHURCH REVENUES IN RUSSIA.

The income of a metropolitan does not exceed eight hundred pounds a year; that of an archbishop, six hundred pounds; and of a bishop, five hundred pounds: sums, apparently as small as persons of their rank can possibly subsist on even in Russia. They are, however, allowed a considerable sum annually, for the purposes of charity.

CLERICAL LUXURY.

We cannot forego the pleasure of inserting the following curious document, containing the

particulars of an installation feast of Ralph Born, one of the abbots of St Pancreas,* Canterbury, on the 7th of March, 1309, in the reign of Edward Second:

	£.	s.	d.
Wheat, 53 horse-loads, quarters, or seams	19	0	0
Malt, 58 horse-loads, quarters, or seams	17	0	0
Wine, 11 tons	24	0	0
Oats, for the guests, as well within the gates as in the town, 20 loads	4	0	0
For spicery or grocery	24	0	0
Wax 300lbs.	8	0	0
Almonds, 500lbs.	3	12	0
Carcases of oxen, 30	27	0	0
Hogs, 100	16	0	0
Sheep, 200	30	0	0
Geese, 100	16	0	0
Capons and hens	6	5	0
Pullets and chickens, 463	3	14	0
Pigs, 200	5	0	0
Swans, 34	7	0	0
Rabbits, 600	15	0	0
Collars of Brawn, 17	3	5	0
Partridges, Mallards, bitterns, hawks	18	0	0

* In the excess of their zeal for good living did the pope canonize a sweetbread, pancreas, as Charles the Second knighted a loin of beef?

Earthenware pots, 1000	0	15	0
Salt, 9 horse-loads	0	10	0
Drinking cups, 1400			
Dishes and plates, 3300			
Brooms (in Latin, de scopis et gachis)	8	4	0
Fish, cheese, milk, garlic	0	5	0
Eggs, 9600	4	0	0
Saffron and pepper	1	14	0
Coals, casks, and placing of furnaces	2	8	0
Three hundred ells of cloth	4	0	0
For making tables, tressels, and dressers	1	14	0
Item given to the cooks and their scullions	6	0	0
And to the minstrels	3	10	0
The sum total	287	5	0

Together with presents; and there were as well men of consideration as others, sitting at table in several places, at first six thousand and upwards, answering to three hundred dishes.

When the *summa dies et inductabile tempus* of monastic life arrived in our island, it is said that the monks of this haughty convent shut their gates against the mandates of the tyrant, and that he was obliged to send two of his *ultima ratios*, that is, two cannons against them.

ABBE TERRAI.

The Abbe Terrai, the avaricious cold-blooded French financier, had dismissed several payers de rentes, and on their representations of their distress, told them that they might carry a musket. A father of sixteen children, dismissed without any cause, and for whom the queen also had interceded, once asked him, in a passion, "Am I then to strangle them?" "You would perhaps do them a service," answered Terrai. Yet this man had an annual revenue of 1,200,000 livres, about 48000 pounds sterling at the time.

CORNELIUS MUSSO.

Cornelius Musso, bishop of Bitonto, and a famous preacher in the fifteenth century, in his discourse upon the magnificat, invokes the virgin in these words of Terence, "*Lucina, Lucina, fer opem.*"

JOHN WESLEY.

Mr. Wesley travelled in a stage-coach with a young officer, who swore and damned himself at every word. Mr. W. asked him if he had read the common prayer book? for if he had, he might remember that collect beginning, "O God who art ever more ready to hear than we

" are to pray, and art wont to give more than " either we desire or deserve!" The young gentleman, who had contracted a very common, but despicably vulgar habit, had the sense to make the application, and behave accordingly.

USEFUL MIRACLE.

There is a Coptic church in Egypt, which has a miraculous pillar, to which, if fools be bound they speedily recover their senses: such a pillar would be invaluable elsewhere, (if the Greeks could spare it). The king would fasten the opposition thereto: the bishops would bind the sectaries thereto: the reviewers, though it would be a work of supererogation in them, would chain up the numerous authors whom they prove to be fools: the bank directors would put the bullion committee in a circle round the pillar: and so on throughout the land; for all are fools but ourselves, and the party we belong to.

THE CARDINAL DEI MEDICI.

When the Medici regained their authority in Florence, the cardinal, in compliance with the fashion of the times, adopted an emblem, and chose that of a *yoke*. To soften the affront thus offered his fellow citizens, he *modestly* and *piously*

took for its motto, "My yoke is easy, and my "burthen light."

SCOTCH PRESBYTERIANS.

A great deal is frequently said of the absurdities of the puritans—we may doubt if more striking instances of their extravagance can be adduced than the following. One of them says, "I confidently believe that there is a bed made "for Christ and me, and that we shall take our "fill of love in it. It is Christ's wisdom that "his bairns go wet-shod and cold-footed to "heaven." One Traver, a Scotch presbyterian, preaching at Jedburgh, after sermon, blasphemously inverted the blessing thus: "The curse of "the Lord Jesus Christ, and of God the Father, "and the Holy Ghost, be upon all them that hear "the word and profit not by it." One Mr. James Webster was admired at Lord Arbuthnot's, his zealous patron's table, for this grace before meat: "Out of the boundless, bankless, "brinkless, bottomless, shoreless ocean of thy "goodness, we are daily foddered, filled, feasted, "fatted." And one Mr. Best, a blind man, was in the habit, at Utrecht, of using this expression in his prayers: "O Lord, confound that man of "sin, that child of perdition, that anti-christ, "the pope of Rome: thou must confound him,

" thou shalt confound him; good Lord, I will have " you confound him." Mr. Linning, another of the same community, cursing the king of France in his prayers, said, " Lord, curse him, confound " him, damn him, dress him, and guide him as " thou didst Pharoah, Senacharib, and our late " King James and his father."

A TRUE CHRISTIAN.

Waller, the poet, on his death-bed professed his Christian faith with great earnestness, telling his children that he remembered when the duke of Buckingham once talked profanely before King Charles, he told him, " My Lord, I am " a great deal older than your grace, and be- " lieve I have heard more arguments for athe- " ism than ever your grace did; but I have " lived long enough to see there is nothing in " them, and so I hope your grace will."

FATHER FULGENTIO.

One of the *wise* measures of policy emanating from the papal throne, was, and is, the interdiction of the scriptures. Not all the Romanists however, have agreed to this principle, for Father Fulgentio, an intimate friend of Father Paul, at Venice, preached a sermon upon the words of Christ, " Have ye not read:" and

took occasion to tell the auditory, that if Christ were now to ask this question, "Have ye not "read?" all the answer they could make to it would be, "No, for they were not suffered to "do it." Upon which he remonstrated with great zeal against the restraint put on the use of the scriptures by the see of Rome. This is not unlike what the same person delivered in a sermon, preaching upon Pilate's question, "What is truth?" He told them, that at last, after many searches, he had found it out, and held out a New Testament, and said, there it was, in his hand; but he then put it in his pocket, and said, coldly, "But the book is prohibited;" which was so suited to the Italian genius, that it had a great effect upon the audience.

JOHN XXIII.

This pope defended not only by words, but openly, that the souls die together with the bodies till the latter days of the resurrection. John was burnt in effigy like a heretic, because of the above, and, maintaining that Christ and his apostles had in this world borne temporal rule; notwithstanding he reigned and remained pope, canonizing Thomas of Erforde, and Thomas Acquinas.

AUTO DA FE.

Heretics were first burned in England in the reign of Henry the Fourth, the usurper, in order to please the bishops who assisted him in deposing Richard the Second. In Smithfield Latimer, in a pulpit, preached patience to Friar Forest, hanged in chains round his middle to a gallows, and agonising under the torture of a slow fire, for denying the king's supremacy; the Lord Mayor, the duke of Suffolk and Norfolk, Lord Admiral and Privy Seal, and other nobility being present. And to this place Cranmer compelled the amiable Edward to send Joan Bocher, a silly woman, to the stake. Yet Latimer, says Pennant, never thought of his own conduct in his last moments, himself a martyr; nor did Cranmer thrust his hand into the fire for a real crime, but for one which was venial through the frailty of human nature. The following are the infernal items as supplied by Fox and Strype, of the disbursements for the burning of Ridley and Latimer:

	s.	*d.*
For three loads of wood faggots to burn Ridley and Latimer.....	12	0
Item, one load of fir faggots.....	3	4
For the carriage of these four loads....	2	0
Item, a post.....	1	4

	s.	d.
Item, two chairs	3	4
Item, two staples	0	6
Item, four labourers	2	8

Then follow the charges for burning of Bishop Cranmer:

For one hundred of wood faggots	6	0
For one hundred and half of fir faggots	3	4
For the carriage of them	0	8
To two labourers	1	4

Who can refrain from shuddering at this hellish record of expense?

SAINT JAMES.

The obscure and imperfect origin of the Western churches of Europe has been so negligently recorded, that if we would relate the time and manner of their foundation, we must supply the silence of antiquity by those legends which avarice or superstition long afterwards dictated to the monks in the lazy gloom of their convents; as that Joseph of Arimathea founded the monastery of Glastenbury, and that Dionysius, the Areopagite, preferred the residence of Paris, to that of Athens. Of these holy romances that of the apostle Saint James, can alone, by its singular extravagance, deserve to be mentioned.

From a peaceful fisherman of the lake of Gennasareth, he was transformed into a valorous knight, who charged at the head of the Spanish chivalry in their battles against the Moors. The gravest historians have celebrated his exploits; the miraculous shrine of Compostella displayed his power; and the sword of a military order, assisted by the terrors of the inquisition, the real hand-in-hand fire-office, were sufficient to remove every objection of profane criticism. We may add, that this stupendous metamorphosis was performed in the ninth century.

SAINT EDITHA.

Agilnoth, archbishop of Canterbury, in the eleventh century, and a favourite of Canute I. was a learned man, and fond of saints. His chronicler, Joan Brompton, has been as careful to record this weakness as that king's good sense. The king, says he, always showed very little regard for the English saints, and we may suppose for all saints in general; meaning by saints only their dead carcases, or, perhaps, such saints whose holiness was very dubious. He adds, it is reported, that the king, dining in Whitsuntide at Wilton, in Wiltshire, he happened to ridicule St. Editha, King Edgar's daughter, saying, he could not believe that the

daughter of so lascivious a tyrant could be holy. Our archbishop Agilnoth contradicted the king, and having immediately ordered the tomb of the saint to be opened, she rose up and looked the king in the face with a very fierce countenance. The king, astonished at this surprising event, fainted away; and coming again to himself, he was ashamed of his rashness, and rejoiced that time was granted him for repentance. This is what the chronicler relates, who does not in the least doubt the truth of the story. If the fact be true, it may have been some trick of the monks; and the king, as he had good sense enough to laugh at the mock saints, was also prudent enough not to provoke the clergy's anger; or, if he had provoked it, to soften it again by a pretended repentance, as on this occasion.

MINORIES.

The well known quarter of London called the Minories, derives its name from a convent that stood there, of the order of St. Claire, who were minoresses or poor ladies. The mob always took the shortest and easiest road when names presented, as in the case of Crutched Friars, formerly *Fatres sanctæ Crucis*, or friars of the cross. Peter Lenot, in 1556, being appointed

to a canonship in Notre Dame, the chapter objected for some time, against his long beard, but at length cousented that he should be admitted without having it cut off, though it was derogatory from *the statutes of the church.*

KING EDMUND, THE MARTYR.

The character of Edmund stands so conspicuously high for all the mild and amiable virtues, and the circumstances of his death were of a nature so barbarous, that little wonder is excited in finding him enrolled among the martyrs. In the district now called Cambridgeshire the Danes made their first landing in England, in the reign of Elthelred, to whom Edmund was tributary, as were the kings of Northumberland and Mercia, being the only three provinces which retained the power of electing their own sovereigns out of the Saxon Heptarchy.

Edmund, in whom devotion was more conspicuous than the heroic qualities, to spare the blood of his own subjects, entered into treaty with the invaders, and even furnished them with horses, thereby enabling them to penetrate into Northumberland and Mercia. Ethelred, the king of England, and his immortal brother Alfred, afterwards justly styled the "Great," at

tacked and repulsed these Barbarians, who, however, recovering from the panic produced by their defeat, soon forced their way from Northumberland, to the extremity of which they had retired, into East Anglia, and in their turn defeated Edmund, who, roused to a sense of the danger, had at length armed for his defence. This unfortunate prince falling into the hands of the enemy, they caused him to be first severely scourged, and then binding him to a tree, pierced him with arrows, and afterwards severed his head from his body.

The monkish writers assure us that Edmund voluntarily offered to surrender himself, and to submit to the Danish yoke, provided they would spare his subjects, and suffer them to enjoy the practice of the Christian religion; but that these fierce and infidel invaders refused to listen to his proposition: hence it is that they esteem him to have been a martyr in the holy cause; and to make the circumstance of his death the more memorable, they inform us that his head was thrown into a thicket, where it lay for a twelvemonth in perfect security: after which lapse of time, the Christians being again at liberty to resume the profession of their religion, anxiously sought the head of their favourite monarch, which they at length found in a per-

fectly uncorrupted state, and guarded by a wolf, who held it between his paws; though it was so securely hid, that had they not been directed in their search to the proper place by the cries of "Here, here, here," which *the saint uttered*, it might have remained for ages undiscovered:

"And never ceased of all that longe daye,
"So for to crye tyl they kam where he lay."

LYDGATE MONK OF BURY.

Fifty years after this extraordinary and fortunate discovery, the body, we are likewise informed, was also found near the same spot; and by an agency not less miraculous, this head again united with the holy trunk so perfectly, as not to bear the least appearance of their having ever been separated. The remains of Edmund were buried in the year 203, at Breadiseworth, in Suffolk, afterwards, and to this day, in honour of him called St. Edmund's Bury, or Bury St. Edmund's, in a small church erected there by one of his predecessors. Edmund the *Elder*, or *Pious*, bestowed lands on the church, which rapidly increased in fame and riches. In 1010 the body of St. Edmund was translated to London, Suffolk being again infested by the Danes; but in 1021, it was once more removed to its

antient place of interment, and a stately monastery and church were erected, in which it was deposited; Canute, the reigning monarch, augmenting its former revenues by considerable gifts of lands and other liberal donations.

The cause of the invasion by the Danes, and of the consequent murder of St. Edmund, are variously accounted for by different authors. The temptation of plunder alone may probably have been the primary motive; and Beorn, a dissolute English nobleman, is alleged to have been the original instigator of the enterprize; but whether from his hatred to Osbert, who with Ella reigned over Northumberland, and is stated to have violated his wife, or from the following more prevalent, though less probable account, must ever remain doubtful:

Lodebrock, or Lothbroc, king of Denmark, and father of Hinguar and Hubba, having been hawking alone in a boat, was driven by a tempest from the Danish coast, and carried to the mouth of the Yare, in Suffolk. The inhabitants brought him to Edmund at his palace at Castor, about ten miles from thence, who treated him with so much mildness and condescension, that his affections were completely alienated from his own country, to which he never even solicited to return. Among other pastimes, he was in

the constant habit of hawking with Beorn, the king's huntsman, who at length murdered him in a wood, from a jealousy he had imbibed at his superior excellence in that sport. A favourite greyhound belonging to Lodebrock never quitted the body of his murdered master, except when compelled by hunger; and having been noticed by the domestics, he was traced from the palace to the spot where the crime was committed. Beorn, who was last seen in the company of Lodebrock, was thereupon tried for the murder; and being found guilty, was by the judgment of the court put into Lodebrock's boat, without food or other instrument of navigation, and by a strange coincidency, carried to the very place in Denmark from whence Lodebrock had been driven. The Danes, who knew the boat, and had heard of the murder, examined him on the rack as to its perpetrators, when, to avoid the just punishment of his crime, he affirmed that Edmund was author of the atrocious deed; upon which Hingua and Hubba assembled a mighty force, and to revenge their father's death, sailed for East Anglia; when, as before observed, they vanquished, tortured, and murdered the meek and virtuous Edmund. The improbability of this account is, however, greatly increased when it is recollected, that the murder

of Edmund was not perpetrated by the Danes on their landing, and as might have been expected, on the first impulse of their vengeance.

DEVOUT SACRILEGE.

We shall now relate how sacrilege itself may be *devoutly* performed. It is a pleasant story of Donna Maria de Padilla, one of the greatest ladies in Spain, and who was very zealously affected for the rebellion which arose in the beginning of the emperor Charles's reign, as Don Anthony Guevara relates. That lady wanting money to pay her soldiers, took all the gold and silver off the relics at Toledo; but she did it with a very pretty, holy, and pleasant ceremony; she entered the church on her knees, her hands joined, covered with a black veil, or rather with a wet sack, as Rabelais calls it, grieving, whining, beating her breast, sighing, and crying, having two large lighted torches before her. After she had cleverly finished her plunder, she went back with the same ceremony, thinking, and firmly believing, that this sad ceremony, or rather hypocricy, would screen her against God's anger and resentment. It would make a man laugh heartily, to see the same scene acted over again. But the cream of the jest is, (as the story goes) that whereas robbers,

when they steal any thing, do it with great joy and cheerfulness, and cry when they are punished; this lady, on the contrary, cried whilst she robbed, and if she had been punished, she ought consequently, to have laughed, contrary to what is customary with other robbers.

PIOUS ECSTACIES.

In the life of M. Magdalen of Pazzi, whom Clement IX. inspired with the lights of the holy spirit, and canonized April 28, 1669, we read, "The spirit of God threw her upon the ground "in an ecstacy, when her countenance was "shining like that of an incarnate seraphim. "Christ gave her so large a share of the myrrh-"posy of his passion, that frequently under an "alienation of her senses, she would throw her-"self on her back on the ground, exclaiming, 'O "Jesus, I can endure no longer; I cannot par-"take any more of thy pains.' Often in these "amorous transports, she would join herself close "to a crucifix, and suck a divine liquor thence, "which filled her soul with unspeakable sweet-"ness. Her heart was so inflamed, that she 'seemed to be dissolved, and about to return "to her first nothing. Her private familiar "entertainments and communications with God "so fired her breast, that she would exclaim,

" ' O love, I can no longer support your flames; " my heart is not able to contain you:' and she " was obliged to fetch a basin of water, and pour " it into her bosom to cool herself. Her dead " body was beautiful as a precious relic of para- " dise, exhaling an agreeable odour; and the " bull of her canonization begins with the incor- " ruption and sweet odour of her body, usually " termed the odour of sanctity." (See Life of M. Pazzi, No. 26, 57, 59, to 62, 74, and 85; also Lavington's Enthusiasm of the Methodists and Papists compared). We are further told, " That Christ so loved Magdalen of Pazzi, that he chose her for his spouse from her mother's womb."

PURITANS OF THE SEVENTEENTH CENTURY.

One Fraser, of Bray, preaching at a conventicle, in the beginning of King James's reign, began his discourse thus: " I am come here to " preach this day, sirs, in spite of the curates, " and in spite of the prelates their masters, and " in spite of the king, their master and in spite " of the Hector of France, his master, and in " spite of the Pope of Rome, that's both their " master, and in spite of the Devil, that's all " their master." And a Mr. John Dixon, praying for grace, said, " Lord, dibble thou the kail

" seed of thy grace in our hearts, and if we " grow not up to good kail, Lord, make us good " sprouts at least."

INNOCENT X.

The infallibility of the popes is proved by Pamphilio; Pope Innocent X. being detected, (before he was exalted however,) in stealing a book. The exposure, which was unwittingly caused by Cardinal Barbarino, eventually led to the total ruin of that family by the infallible papal pilferer, for he never forgave it.

CURIOUS DOCUMENT.

The following well meaning but curious document is extracted from a MSS. in the Bodleian library, at Oxford:

Noverint presentes et futuri.
Wees all that be here
Or that shall be lief and deer
That I Jesus of Nasareth
For mankind have suffered death
Upon the cross with woundes five
Whilst that I was man alive.

Dedi et Concessi.
I have given and do grant
To all that aske in faith repentant,

Heaven's bliss without ending
So long as I am their king.

Reddendo et Solvendo.

Keep I no more for all my smarte
But the true love of thy hearte
And that thou be in charitee
And love thy neighboor, as I love thee.

Warrantizo.

If any man dare say
That I did not his debts pay
Rather than man shall be forlorn
Yet would J est be all to torn

Hiis Testibus

Witness the day that turn'd to night
And the clear sun that lost his sight
Witness the earth that then did quake
And stones great that in sunder brake
Witness the veil that then did rend
And gravis which their tenants forth did send
Witness my moder and Saint John
And by-standers many a one

In cujus Rei Testimonium.

For further witness who list to appeal
To my here under hanged seal
For the more stable surenesse
This wound in my heart the seale is.

Datum.

Yeoven at Mount Calvarie
The first day of y^e^ great mercie.

N. B. The five points in the heart or seal, are to represent the five wounds.

Sealed and deliver'd in the presence of Mary, moder of God; Mary, Cleophiæ; Mary, Jacobi; John, the disciple; Longinus, the centurion.

Ita fidem faciunt Matthewe, Marke, Luke, John } Notarii Publici

In Greek, above the seal, the text of 2d Tim. c. ii. v. 19.—Under the seal, upon a label:

Cor chartæ appensum Rosei vice cerne Sigillum—Spretâ morte tui solus id egit amor.

THE PERFECTION OF BIGOTRY.

It is to be hoped that France is the only country in Europe where an act so horrible as the following one could have been perpetrated. Two young gentlemen, the Chevalier de la Barre, and the Chevalier d'Etalonde, had neg-

lected to kneel in the dirt while a procession of Capuchins passed them at fifty paces distance. The former was seized, tried, and sentenced to suffer the torture, his hands cut off, his tongue to be torn out with red hot pincers, and then burnt alive: all of which was done. The Chevalier d'Etalonde had the good fortune to escape.

ORIGIN OF MONKS AT ROME, &c.

A.D. 341, Athanasius introduced into Rome the knowledge and practice of the monastic life; and a school of this new philosophy was opened by the disciples of Anthony, the Egyptian monk, who accompanied their primate to the holy threshold of the vatican. The strange and savage appearance of these Egyptians, excited at first horror and contempt, and at length applause and zealous imitation. The senators, and more especially the matrons, transformed their palaces and villas into religious houses; and the narrow institution of six vestals, was eclipsed by the frequent monasteries, which were, seated on the ruins of ancient temples, and in the midst of the Roman forum. Inflamed by the example of Anthony, a Syrian youth whose name was Hilarion, fixed his dreary abode on a sandy beach between the sea and a morass, about seven miles from Gaza. The

austere penance in which he persisted forty-eight years, diffused a similar enthusiasm; and the holy man was followed by a train of two or three thousand anachorets, whenever he visited the innumerable monasteries of Palestine. The fame of Basil is immortal in the monastic history of the East. With a mind that tasted the learning and eloquence of Athens; with an ambition scarcely to be satisfied by the archbishopric of Cæsarea, Basil retired to a savage solitude in Pontus, and deigned for a while to give laws to the spiritual colonies which he profusely scattered along the coast of the black sea. In the West, Martin of Tours, a soldier, an hermit, a bishop, and a saint, established the monasteries of Gaul; two thousand of his disciples followed him to the grave; and his eloquent historian, Sulpicius Severus, challenges the deserts of Thebais, to produce, in a more favourable climate, a champion of equal virtue. The progress of the monks was not less rapid or universal, than that of Christianity itself. Every province, and at last every city of the empire, was filled with their increasing multitudes; and the bleak and barren isles, from Lerins to Lipari, that arise out of the Tuscan sea, were chosen by the anachorets for the place of their voluntary exile. An easy and perpetual intercourse by sea and

land connected the provinces of the Roman world; and the life of Hilarion displays the facility with which an indigent hermit of Palestine might traverse Egypt, embark for Sicily, escape to Epirus, and finally settle in the island of Cyrus. The Latin Christians embraced the religious institutions of Rome. The pilgrims, who visited Jerusalem, eagerly copied in the most distant climates of the earth, the faithful model of the monastic life. The disciples of Anthony spread themselves beyond the tropic over the Christian empire of Ethiopia. The monastery of Banchor, in Flintshire, which contained above two thousand brethren, dispersed a numerous colony among the barbarians of Ireland; and Iona, one of the Hebrides, which was planted by the Irish monks, diffused over the Northern regions a doubtful ray of science and superstition.

DR. THOMAS.

This eminent divine, who was afterwards bishop of Salisbury, forgot the day he was to be married, and was surprised at his servants bringing him a new suit. It is related of this prelate that a gnat stinging him in the leg, he stooped and scratched the leg of a gentleman who was standing beside him instead of his own.

DREADFUL SACRILEGE.

In the 12th September, 1776, being the eve of Sunday, on which there was to be a general communion at the cathedral church of Zurich, in Switzerland, called Memster Kirk, many thousands were expected there to partake of it; the wine was prepared and brought to the church to be ready against the morning; but in the mean time an incarnate devil dared to lay hands on the sanctuary of the Lord, and poisoned all the wine. In the morning, when the sacrament was administered, there was a horrid consternation; several fainted away on the spot, several vomited; several were taken with a violent cholic; and in short, the whole city was thrown into the utmost confusion. Upon this, an experiment was tried, and the poison discovered. About eight died of the poison; and had not the bad taste of the wine given early notice of the intended *mischief*, many more must have perished: still some hundreds were dangerously ill. After a strict examination, it was discovered that one Wirtz, a grave-digger, was the perpetrator of this diabolical deed, with a view to promote his business, which had been slack for some time.

CARDINAL MAZARINE.

Cardinal Mazarine (like the dissimulating Tiberius) carried his courtier-like love of mystery and falsehood, even into his death-bed. He sent for the prince of Condé, and told him something in confidence, which that prince was quite inclined to believe, seeing the dying state of his eminence. But a very short time after his death sufficed to prove, to his utter astonishment, that even in that awful situation the cardinal had not told him one word of truth.

POPE JOHN XXIV.

John XXIV. was a diamond of the first water. He crowned *himself* with the infallible tiarra, while the wondering cardinals looked on in astonishment. To be sure he had an army to overawe them. But John XXIV. was at length deposed, for he was convicted by the council of Constance, of being an apparent heretic, an ungodly knave, a pillar to barterers in benefices, a glass of dishonesty, a vessel full of all vice, yea, a devil incarnate. He was convicted by witnesses that he unlawfully kept company with his brother's sister, many holy nuns, young maids, and married wives, and also made sale of benefices, prebends, churches, and bishoprics, for his profit to bestow on his infant

bastards. Moreover, that he condemned even masses, and above all, had sold St. John's head (which lay in Sylvester's cloister) to the Florentines for fifty thousand ducats, if so be he had not been hindered in this by the citizens of Rome, &c. Fifty-four articles were exhibited against John XXIV. being of the substance noted above, which being read seriatim to his face, John XXIV. sighing, said, "Alas! I have "committed a more heinous offence yet than "this, viz. for that I have come down from "the mountains of Italy, to submit myself in "Germany under the subjection of this council." John, however, canonized St. Bridget, and he also sung mass in which the Emperor Sigismond, acting as his deacon, sung the gospel.

PRESBYTERIAN ELOQUENCE.

One John Simple, a very zealous preacher among the Scotch Presbyterians, holding forth on the day of judgment, told them, "Sirs, this "will be a terrible day, we'll all be there, and "in the throng, I John Simple will be, and all "of you stand at my back; Christ will look to "me, and he will say, who is that standing "there? I'll say again, yea, even as ye ken'd "not, Lord. He'll say, I know thou's honest "John Simple; draw near, John; now John,

" what good service have you done to me on " earth? I have brought hither a company of " blue-bonnets for you, Lord: blue-bonnets, " John, what is become of the brave hats, the " silks, and the sattins, John? I'll tell, I know " not, Lord, they went a gaite (course) of their " own. Well, honest John, thou and thy blue-" bonnets are welcome to me; come to my right " hand, and let the devil take the hats, the silks, " and the sattins," (i. e. the prelatists). This John Simple was ordinarily called Fitch-Cape and Claw-Poll, because in the time of preaching he used to claw his head and rub his cape. This same Simple, in another sermon, told his audience that Sampson was the greatest fool that ever was born; for he revealed his secrets to a daft hussy (foolish wench).

ANTHONY URCEUS.

Spizelius puts into the mouth of Anthony Urceus, in his expiring moments, the following prayer. It is of a singular kind, and may naturally persuade atheists, (if there are really any such in the world) that how great soever the intrepidity of some men may be, yet none of them are able to overcome the terrors of death, and that the mind going, in these last moments, to quit the bonds of sin, begins to pierce the shadows which surrounded it, and at last to see things

in their genuine light, and as they really are. The prayer is as follows: "Qui cœlum incolis, fer "quæso opem peccatori. Noli me, qui tuum in "sinum confugio, supplicem rejicere. Si unquam "peccantem hominem voti reum fecisti, sic mihi "extrema oranti dextram ab alto porrigas oro." i. e.—O thou who inhabitest the heavens, help, "I beseech thee, a sinner! Cast me not away "whilst I thus fly in a supplicant manner to thy "bosom. If ever thou didst lend an ear to "a miserable sinner, stretch forth now thy right "hand to me from on high, whilst I thus offer "up my last prayer." This is the man to whom an accident happened which had like to have turned his brain. In the inner part of the palace of the prince of Farli, (who had given him an apartment and a table) he had a room which was so very dark, that he was not able, at daybreak, to see even the walls of it, without the assistance of a lamp: for which reason, whenever he was desirous of studying very early, he always lighted a lamp, the workmanship whereof was very neat, and on the top of which, the following words were engraved, "Studia lu-"cernam olentia optime olent:" i. e. "Studies "which smell of the lamp diffuse a delicious fra-"grance." One day, happening to leave his chamber without putting out his lamp, his pa-

pers took fire which immediately spread through the whole room, he, not perceiving it till the flames burst through the windows: on which occasion, a work of his, entitled "Pastor," was burnt with all his papers. It is related that the instant he heard of this fire, he was raised to such a pitch of fury, that he ran to the palace, and stopping before his chamber door, which the flames would nor permit him to enter, "O "Christ, (said he) what enormous crime have I "been guilty of? Whom of thine have I offend- "ed, that thou shouldst bear such implacable "hatred to me?" Then turning to an image of the Virgin Mary: "Virgin, (says he) hear what "I have to say to thee, without the least pas- "sion, and from the bottom of my heart: should "I haply address myself humbly to thee, in my "expiring moments, to implore thy aid, hear me "not, I beseech thee, and rank me not in the "number of thine, for I am determined to go "and live in hell." The persons who were about him endeavoured to calm his anger; but he was deaf to them. He earnestly entreated his friends not to follow him; when immediately he flew like a madman into a wide extended forest, and there spent the remaining part of the day in the deepest affliction. Returning at night to the city, he found the gates shut, when, throwing himself down on a dunghill, he lay till next

morning. Returning at day-break into the city, he went and hid himself in a joiner's house, and lived there six months alone, without so much as one book.

CURIOUS BULL.

Copy of a bull, granting plenary indulgence by the pope, for all sins committed, or to be committed, by John Henry, Esq. of Ireland, and all his relations to the third degree of consanguinity, and to any other fifty persons of his acquaintance, whom he or his successors may choose to name.

"POPE BENEDICT XIV.

"INDULGENCES.

"His holiness hath granted a plenary indulgence on the point of death for the supplicant, his relations and kinsmen, to the third degree inclusive, moreover for fifty other persons, to be designated by the same suppli-

"Joseph Henry Esq. an Irishman, at Rome, being penitent, and in a short time about to depart, supplicates his Holiness, that he may graciously grant to himself, his relations, and kinsmen, to the third degree inclusive, moreover to fifty other persons, a plenary indulgence when on the point of death, provided that they *then* being truly penitent, having con-

cant in the usual form.

"T. LIRIZGAIN, Secretary.

"For Joseph Henry, Esq. an Irishman."

fessed, and received the holy sacrament; or since they may not be able to comply with this, that at least being contrite, they shall invoke devoutly the most holy name of Jesus, with lips, if not with heart, and

"GOD."

Twenty-one only of the acquaintances and relations of Mr. Henry have taken advantage of this most satisfactory forgiveness—the name of the last person inscribed in the margin as availing herself of the indulgence, is the favourite actress Miss Anne Maria Tree.

CONFORMITY.

Whiston being one day in discourse with Lord Chancellor King, who was brought up a dissenter at Exeter, but had conformed, a debate arose about signing articles which men do not believe, for the sake of preferment. This the chancellor openly justified. "Because," said he, "we must not lose our usefulness for scruples." Whiston, who was quite of an opposite opinion, asked his lordship, if in his court they allowed of such prevarication? He answered, "we do "not." "Then," said Whiston, "suppose God "Almighty should be as just in the next world

" as my Lord Chancellor is in this—where are " we then ?"

RESPECT FOR THE BIBLE.

When Edward the Sixth was on one occasion seated in council, a paper that was called for happened to be out of reach, and the person who went to bring it took a bible which was near and stood upon it. The king observing this, ran to the place, and taking the bible in his hands, kissed it and laid it up again.

THE FEAST OF THE ASS.

Never has the eccentricity of the human mind been so clearly displayed as in the feasts which were formerly celebrated in honour of the ass —the Festa Asinaria. " The feast of the ass" was celebrated in several churches and cathedrals in France, in the beginning of the fifteenth century, *in commemoration of the Virgin Mary's flight into Egypt!* The gross absurdities then practised under the pretence of devotion, would surpass belief, were there not such incontrovertable evidences to substantiate the facts. A young female, richly dressed, with an infant in her arms, were placed upon an ass, and led in great ceremony to the altar, where high mass was performed with solemn pomp. The ass was taught to kneel, and an hymn replete with

folly and blasphemy, was sung in *his* psalse by the whole congregation. And what was still more remarkable for folly and profaneness, the priest used at the conclusion of the ceremony, and as a substitute for the words with which he, on other occasions dismissed the people, to bray three times like an ass, which was answered by three similar brays by the people, instead of the usual response, "we bless the Lord."—Upon other occasions, the procession of the ass was thus exhibited. The sub-deacons and children of the choir after, having decorated an ass's back with a large hood, went and received him at the church porch, singing a ridiculous anthem, which contained a verse to this purpose, that the virtue of an ass had enriched the clergy!

Aurum de Arabia
Tulit in ecclesia
Thus et Myrrham de Saba
Virtus Asinaria.

At Rouen especially, was performed a ceremony called the feast of the ass, at which the ass, richly dressed, was placed before the altar, and the infatuated people sung before him the following exquisite anthem:

"Eh, Eh, Eh,
"Sire ane!
"Eh, Eh, Eh,
"Sire ane!

PIOUS ECONOMY.

In the earlier establishment of methodism, Wesley and his coadjutors were sufficiently economical. Alexander Mather, one of his first preachers, wished to know how his wife was to be supported, while he went to Ireland with Mr. Wesley. The steward asked him how much would be sufficient for his wife? And when he said four shillings a week, they thought it more than could be afforded. Afterwards, however, it was conceded, and from that time the same stated allowance was continued for very many years. A farther allowance was made of twenty shillings a quarter for every child: and, when a preacher was at home, the wife was entitled to one shilling and sixpence a day for his board; the computation being four-pence for breakfast, six-pence for dinner, and four-pence each for tea and supper, with the reserve, that whenever he was invited out, a deduction was to be made for the meals. But there is a case recorded by Mr John Wesley, of a man worth 200l. a year, who bought a pennyworth of parsnips every week, which he boiled in a great quantity of water. The parsnips served him for food, and the water for drink the ensuing week; so that his meat and drink cost him only a penny a

week! And this he constantly did to pay off debts which he had contracted before he knew God!

SAINT KEWEN.

Saint Kewen, or Keven, or Cavan, whose retreat or bed is situated in a rock, overhanging the lake of Glenfingless, or the seven churches in Ireland, was one day praying with both his hands held up to heaven out of his chamber window, when, lo, a swallow laid an egg in one of them; and such was the patience and good-nature of the saint, that he neither drew in nor shut his hand till the swallow had built her nest, laid her eggs, and hatched her young. To preserve the remembrance of this fact, every statue of St. Keven in Ireland, hath a swallow in one of its hands. Ridiculous as this legend is, it does not come up to the miraculous conception of Joanna Southcott, believed by so many credulous people in the nineteenth century.

MIRACULOUS JOURNEY.

The Turks once took the liberty to tear out the bowels of one of the holy priests of the chapel of Loretto, and then told him with a sneer, to carry them himself to Loretto. He immedi-

ately packed up his intestines, as the legend states, took the bundle under his arm, and cheerfully proceeded with it to that place. The journey cost him nothing; for without entrails he wanted neither meat nor drink. As soon as he had arrived he laid himself down in a convenient grave: and this miracle has been perpetuated in a painting.

VOLO EPISCOPARI.

Uvipertus, elected bishop of Raceborgh, went to Rome to receive the confirmation thereof from the pope; where, finding himself neglected and rejected by him, upon the account of his youth, the next night all the hair of his head was, through grief, turned gray, *whereupon* he waselected.

CARDANAL DE POLIGNAC.

While Lewis XIV. was one day showing his gardens at Marly, to Cardinal de Polignac, they were overtaken in their walk by a sudden shower of rain; and the king, expressing his concern lest the habit of the cardinal should be soiled by the wet, "Ah, sire," said the author of Anti-Lucretius, "la pluie de Marli ne mouille pas."

CHRISTIAN CEMETRIES.

It was for the sake of the protection which would be afforded them by consecrated ground, baptized bells, and relics, that bodies were interred round about the church at first: then in open places attached to the outward wall, which were called Galilees, and lastly, within the church itself. St. Swithin, however, our English Aquarius, though entitled to a place of honour in his own cathedral, chose to be buried in the churchyard, that carrying his humility beyond the grave, he might be trampled upon by the people. Saints were not always so humble. His countrywoman, S. Walburg, did not chuse to be trodden on, even in the church itself, by the dirty feet of German boors. She appeared to the bishop in a dream, and reproved him for suffering this indecency. And such was the impatience of this proud saint, that she enforced her remonstrance by throwing down part of the church. St. Dunstan used to say of the cathedral at Canterbury, that you could not set foot either in the church or the cemetry without treading upon the remains of some saints: they, however, were not offended, and burial places acquired a fashion for containing such good company. In those ages it was a common and gainful fraud to represent particular cemetries

as peculiarly holy, and endowed with special privileges. Thus St. David was shown one by an angel, and assured that scarcely one person of all who should be buried there, having died in the faith, would fail of going to heaven. And in Ireland the ignorant Catholic, at this day, thinks himself surer of getting to heaven if he secure a place in a privileged church-yard than he could be of getting to Dublin, if he took a place in the mail coach; almost every Irish saint having received a promise to this effect.

CLERICAL OBEDIENCE.

Henry Stephens asks, "What shall we say "of the ghostly father, who, preaching at Tours "about three or four years ago (this was written "in 1566) said. 'These wicked Huguenots do "utterly renounce the pope, and say that we "are only to hold that which Christ hath taught; "but I tell you, that if Christ and the pope "should sit here either of them in a chair, and "the one of them should enjoin me one thing, "and the other another; I would obey the pope "rather than Christ.'"

HAVING A CALL.

Nicholas Smith, shoe-maker, at Tillington, Sussex, saith, in a book printed 1652, that the

manner of the coming of the spirit of the Lord upon him, was by touching lightly the hair of his head, so soaking down into his head, it made all his neck and shoulders to rise; after two hours it entered into his soul. And, that we shew God that we would have him make horses without tails, and some without ears, our own toes all of a length, just, straight, and square; some feet a little forked, our heads and knees bigger, our arms as big at the hands as they are at the shoulders.

ST. RODOLPH.

St. Rodolph, afterwards bishop of Eugubio, would often impose upon himself a penance of one hundred years, and that he performed in twenty days, by the strenuous application of a broom, without neglecting the other common methods used in doing penance. Every day being shut up in his cell, he recited the whole psalter at least one time, when he could not two, being all the while armed with a broom in each hand, with which he incessantly lashed himself. Saint Anthelm, bishop of Bellay, seems also to have entered into the very spirit of self-discipline. Every day he scourged himself, making lashes fall thick on his back and

sides; so by thus heaping stripes upon stripes, he never suffered his skin to remain whole, or free from marks of blows.

POPE INNOCENT VIII.

Pope Innocent VIII. was not very innocent with regard to women. Volaterranus says, "He was the first pope who gave a new exam-"ple of boasting publicly of his bastard children, "and loading them with all sorts of riches, "having entirely relaxed the ancient discipline." He had eight sons and eight daughters, upon which an epigram was made, the sense of which is, "Why would you inquire for witnesses to "know whether Cibo is a man or a woman? "Do but look upon the number of his children; "they are a certain proof of what he is: he has "wickedly begotten eight boys and as many "girls; so that Rome may justly call him "*father*."

CROMWELL AND THE CANTERS.

Cromwell, though joined with, would still laugh at, the fanatics. Upon occasion of his having despatched a fleet upon some secret expedition, one of these enthusiasts called upon him, and had the impudence to tell him that the Lord wanted to know its destination. "The

" Lord shall know," says Cromwell, " for thou " shalt go with the fleet." Then ringing the bell, he ordered his soldiers to take him aboard one of the ships destined to join the rest.

DIAMOND CUT DIAMOND.

The pope once wrote a letter to M. de Sully, who was a Huguenot, concluding with his holinesses wishes, that he might yet enter into the *right way*. Sully answered, that on his part, he never ceased to pray for the conversion of his holiness.

LUTHER.

Luther, in his Colloquies, speaking of Carolastad, affirms, that he was promoted to be doctor of divinity eight years before he had read any of the bible; and that he afterwards, conferring the degree of D. D. on one at Wittenburgh, made this admirably candid speech: " Here I stand, and do promote this man: and " know I do not rightly therein, and that thereby " I do commit a mortal sin; but I do it for the " gain of two guilders, which I get by him."

EFFECTS OF EXCOMMUNICATION.

" When the blessed Augustine," says the Scotch historian Forden, " preaching the di-

" vine word to the gentiles, according to his cus-
" tom came to a village in the county of Oxford,
" six miles distant from a place celebrated at
" this time, and called Vudiflix Cumentona;*
" there came to him a priest of the same town,
" saying, 'Reverend Father, and Lord, I inform
" your holiness that the Lord of this property,
" though by me admonished with many exhor-
" tations, will never consent to pay to the holy
" church of God, the tithe of those things which
" the celestial bounty has conferred upon him.
" Moreover, having often threatened him with
" sentence of excommunication, I find him more
" rebellious and obstinate than before: let your
" holiness, therefore, see what is to be done.'
" When St. Augustine heard this, he made the
" soldier be brought before him, and said,
" 'What is this that I hear of thee! O son?
" wherefore do you refuse to render tythes to
" God, the giver of all good things, and to the
" holy church? Are you ignorant that they
" are not yours but God's? Therefore do thou
" with a ready and willing mind pay thankfully
" thy debt to Almighty God, lest the severe
" sentence of a rigorous judge should in the

* Long Compton seems to be the place designed, but it must be a lucky guess to discover what Vudiflix can stand for.

" following year take from thee for thine obsti-
" nacy, that from whence thou shouldst pay it.'
" At this the soldier being irritated with the spur
" of anger, replied to the man of God; ' Who,'
" said he, ' cultivated the land? who supplied
" the seed for it? who caused the ripe corn to
" be cut down? was it not I? All men there-
" fore may know that he who has the nine
" sheafs shall have the tenth also.' To whom
" St. Augustine, ' Speak not thus, my son! for
" I would not have thee ignorant, that if thou
" refusest to give thy tythes according to the
" custom of the faithful, and the tradition of the
" holy fathers, without doubt I shall excommuni-
" cate thee.' And this being said, he turned to
" the Lord's table that he might celebrate di-
" vine service. And he said before all the peo-
" ple, with a loud voice, ' On the part of God, I
" command that no excommunicated person pre-
" sume to be present at the solemnities of mass.'
" Which when he had said, a thing marvellous
" and unheard of in former ages happened.
" For in the very entrance of the church a
" buried corpse arose, and going out of the
" cemetry, stood there immovable, as long as
" the holy man was celebrating the solemnities
" of mass. Which when they had concluded,
" the faithful who were then present, being made

" almost beside themselves, came trembling to
" the blessed pontiff, and related what had be-
" fallen. To whom he said, ' Fear not! but let
" the standard of the cross of the Lord go be-
" fore us, and holy water also, and let us see
" what this may be which is shown us.' So
" the pious pastor preceding, the affrighted
" sheep of Christ went with him to the entrance
" of the burial place, and seeing the black and
" hideous corpse, he said, ' I command you
" in the name of the Lord, that you tell me
" who you are, and wherefore you come here
" to delude the people of Christ?' To whom
" the corpse made answer, ' I have not come here
" to affright the people, neither to deceive them,
" most holy father Augustine; but when on the
" part of God you commanded that no excom-
" municated person should be present at the
" solemnities of mass, then the angels of God,
" who always are the companions of your jour-
" neys, cast me from the place where I was
" buried, saying, that Augustine, the friend of
" God, had commanded the stinking flesh to be
" cast out of the church. For in the time of
" the Britons, before the fury of the heathen
" Angles had laid waste this kingdom, I was
" the patron of this town: and although I was
" admonished often by the priest of this church,

" yet I never would consent to give my tythes;
" but at last, being condemned by him in the
" sentence of excommunication, ah! me mise-
" rable! in the midst of these things I was cut off,
" and being buried in the place from whence I
" have now risen, I delivered up my soul to the
" infernal demons, continually to be tormented
" with hell fires.' Then all who were present
" wept when they heard this: and the saint
" himself plentifully bedewing his face with
" tears, and manifesting the great grief of his
" heart by frequent sighs, said to him, 'Knowest
" thou the place where the priest who excommu-
" nicated thee was buried?' He answered, that
" he knew it well, and that he had his grave in
" that same cemetry. Augustine said, 'Go
" before us then, and show us the place.'

" The dead man then went before, and came
" to a certain place nigh unto the church, where
" there appeared no sign of any sepulchre, the
" bishop and all the people following him. And
" he said with a clear voice, 'Behold the spot,
" dig here if it please you, and you will find the
" bones of the priest concerning whom you ask.'
" Then by command of the pontif they began to
" dig, and at length they found a few bones,
" buried very deep in the ground, and by reason
" of the length of time turned green. But the

" servant of God inquired if these were the
" bones of the priest, and the dead man answer-
" ed, ' Yes father.' Then St. Augustine, having
" poured forth a long prayer, said, ' To the end
" that all may know that life and death are in
" the hands of our Lord, to whom nothing is
" impossible, I say unto thee in his name,
" brother, arise! We have need of thee!' O
" marvellous thing, and unheard of by human
" ears! at the command of the devout priest, all
" they who were present saw the dust unite
" itself to dust, and the bones join together with
" nerve, and thus at last an animated human
" form raised from the grave. And the blessed
" man, when he stood before him, said, ' Know-
" est thou this person, brother?' He made
" answer, ' I know him, father, and wish that I
" had not known him.' The benevolent priest
" rejoined; ' Hast thou bound him with an ana-
" thema?' ' I have bound him, he replied, and
" worthily, according to his deserts; for he was
" a rebel in all things against the holy church:
" he was always a withholder of his tythes, and
" moreover a perpetrator of many crimes even
" to the last day of his life.' Then the man of
" God, Augustine, groaned deeply, and said,
" ' Brother, thou knowest that the mercy of God
" is upon all his works? therefore it behoves us

" also to have compassion upon the creature
" and image of God, redeemed by his precious
" blood, who now for so long a time shut up in a
" dark prison has endured infernal punishments.'
" Then he delivered to him a whip, and the
" corpse kneeling before him and asking abso-
" lution with tears, the dead man absolved the
" dead man, through the great bounty of the
" grace of God, for manifesting the merits of
" his servant Augustine. When he was thus
" absolved, the saint commanded him that he
" should return to the sepulchre, and there
" await the last day in peace. He forthwith re-
" turning to the place from whence he had been
" seen to rise, entered the grave, and quickly
" was re-solved into dust and ashes. Then
" said the saint to the priest, ' How long hast
" thou been here?' He answered, ' An hundred
" and fifty years and more.' ' How,' said he,
" ' hath it been with thee until this time?'
" ' Well,' he replied: ' I have been placed in
" the joys of our Lord, and present in the de-
" light of eternal life.' ' Wouldst thou,' said
" Augustine, ' that I should pray to our com-
" mon Lord, that you may return to us again,
" and sowing with us the seeds of the gospel,
" bring back to their Creator, souls which have
" been deceived by diabolical fraud?' Far be

" it from you, O venerable father,' he replied,
" that you should disturb my soul, and make
" me return to this laborious and painful life.
" O great and entire confidence in the mercy of
" God! O glorious consciousness of a most
" excellent heart, which doubted not that God
" was so powerful and merciful, and that him-
" self had deserved so much, that he should
" deign by him to perform so magnificant a mi-
" racle! This, peradventure may seem impos-
" sible to those who believe that any thing can
" be impossible to God: yet it can be a doubt to
" none, that unless it had been for great miracles
" the stubborn necks of the English would never
" have submitted to the yoke of Christ. But
" the blessed Augustine, seeing that the priest
" would not consent to come again into the
" ways of this life, said, ' Go, dearest brother,
" and remain for a long term of years in peace,
" and pray for me, and for the universal holy
" church of God.' And the priest entered into
" the sepulchre, and presently was turned into
" dust and ashes. Then the holy bishop, turn-
" ing to the soldier, said to him, ' Son, how is it
" now? Do you consent to render your tythes to
" God, or are you disposed to continue in your
" obstinacy?' But the soldier fell at his feet,
" trembling, and weeping, and crying, and con-

" fessing his guilt, and imploring forgiveness. " And having forsaken all other things, he cut " off his hair, and followed the blessed Augus- " tine all the days of his life, as the author of his " salvation; and being thus made perfect in all " purity of mind and body, he closed his last " day, and entered the joys of eternal felicity, " to live without end."

FRIAR SAMPSON.

Notwithstanding the purity, sanctity, and inviolability of the head of the church, it is not surprising to us heretics, that the popedom should be bought and sold, just like a freehold estate; but it is rather eccentric that those who uphold the sacredness of the pontifical office, should have totally blinked this question. For the moment, therefore, we will suppose, by way of example, that the late Mr. Coutts, the banker, was crowned pope, or vicegerent of God on earth, after having previously paid handsomely for it, which he was well able to do: at that moment comes the divine afflatus upon him, and he is able to forgive sins, past present, and to to come, to erect his quondam lady into a saint by canonization, to depose his master, George IV, and absolve his subjects from their allegiance. This would be all correct according to prece-

dent. And this reminds us of a gray friar called Sampson, of Milan, being by pope Leo X. appointed (amongst others) for one of the gatherers, or receivers of the money, for bulls and indulgences, he had, within a little space, got so much money for himself that *he offered to give* 120,000 *ducats in ready money, to be chosen pope.*

PRESBYTERIAN ELOQUENCE.

Mr. Kirkton, in the church he possessed at Edinburgh, began his sermon thus: "Devil "take my soul and body." The people startling at the expression, he anticipates their wonder with this correction; "you think, sirs, this is a "strange word in a pulpit, but you think nothing "of it out of the pulpit; but what if the devil "should take away many of ye when ye utter "such language!" Another time preaching against *cockups* (part of the head-dress we suppose), he told, "I have been this year of God, "preaching against the vanity of women, yet I "see my own daughter in the kirk even now, "have as high a cockup as any of you all."

MASSACRE OF SAINT BARTHOLOMEW.

Some time after the massacre of St. Bartholomew, the deputies of the reformed were treating with the king, the queen mother, and some of

the council, for a peace. The articles were mutually agreed on; the question was on the security of the performance. After some particulars propounded and rejected, the queen mother said, "Is not the word of a king sufficient secu-" rity?" One of the deputies answered, "*No,* " *by St. Bartholomew, madam!*"

ULTRAMUNDANE SPECULATION.

Davis, in his travels in America, tells of a Major Home, who became a deist by reading an odd volume of Gibbon's Roman History. We quote his words: "Before this period the Ma-" jor was a constant attendant on the establish-" ed church: but he now enlisted himself under " the banner of the infidel Palmer, who delivers " lectures on deism at New York, and is *securing* " *for himself and followers considerable grants of* " *land in hell.*"

PULPITS.

Originally all pulpits faced the west, that the eyes of the congregation might see all acts of devotion, and look towards the east whence the Sun of Righteousness arose. The first diviations from this rule were introduced by the Puritans, and the first chapel erected south and north was the chapel of Emanuel College, Cam-

bridge, founded by Sir Walter Mildmay, a distinguished leader of that sect.

RUSSIAN PRIESTS.

In most of the Russian churches, the young priests, who officiate, pride themselves upon galloping through the service with all possible expedition, so as to be almost unintelligible even to the natives; striving to give to a whole lesson the appearance of a single word of numberless syllables.

ANTONY THE MONK.

Egypt, the fruitful parent of superstition, afforded the first example of the monastic life. A. D. 305. Anthony, an illiterate youth of the lower parts of Thebais, distributed his patrimony, deserted his family and native home, and executed his *monastic* penance with original and intrepid fanaticism. After a long and painful novitiate among the tombs and in a ruined tower, he boldly advanced into the desert, three days' journey, to the eastward of the Nile, discovered a lovely spot, which possessed the advantages of shade and water, and fixed his last residence on mount Cobzim, near the Red Sea, where an ancient monastery still preserves the name and memory of the saint. The curious

devotion of the Christians pursued him to the desert, and when he was obliged to appear at Alexandria in the face of mankind, he supported his fame with discretion and dignity. He enjoyed the friendship of Athanasius, whose doctrine he approved: and the Egyptian peasant respectfully declined a respectful invitation from the emperor Constantine. The venerable patriarch, for Antony attained the age of one hundred and five years, beheld the numerous progeny, which had been formed by his example and his lessons. The prolific colonies of monks multiplied with rapid increase on the sands of Libya, upon the rocks of Thebais, and in the cities of the Nile. To the south of Alexandria, the mountain and adjacent desert of Nitria, was peopled by five thousand anachorets, and the traveller may still investigate the ruins of fifty monasteries, which were planted in that barren soil by the disciples of Antony. In the upper Thebais, the vacant island of Tabenne was occupied by Pachomius and fourteen hundred of his brethren. That holy abbot successively founded nine monasteries of men and one of women; and the festival of Easter sometimes collected fifty thousand religious persons, who followed his *angelic* rule of discipline. The stately and populous city of Oxyrinchus, the

seat of Christian orthodoxy, had devoted the temples, the public edifices, and even the ramparts, to pious and charitable uses; and the bishops, who might preach in twelve churches, computed ten thousand females, and twenty thousand males of the monastic profession. The Egyptians, who gloried in this marvellous revolution, were disposed to hope and to believe that the number of the monks was equal to the remainder of the people; and posterity might repeat the saying which had been applied to the sacred animals of the same country, that in Egypt it was less difficult to find a god than a man.

PAPAL POLICY.

When James II. sent the earl of Castlemain to reconcile the church of these kingdoms to the holy see, after their long lapse to heresy, the politic pontiff, who saw the folly of the design, never received the ambassador without being seized with a most seasonable fit of coughing, which always interrupted the subject of his errand. At length, wearied with delay, he was advised to take pet, and threaten to leave Rome. His holiness with great *sang froid*, told him, that since such was his resolution, he affectionately recommended him to travel in the morning, and

to rest at noon, lest he should endanger his health; and so ended this ridiculous business.

RELIGIOUS JARGON.

The phraseology which the modern fanatics use, is no new thing. Philip Rovenius, archbishop of Philippe, and apostolical vicar in the united provinces, published a work De Republica Christiana, printed 1648; out of which we shall cite a passage, translated from the Latin, to show the strange jargon of some of the female devotees of that day, (aye, and of our's too) which he justly condemns. "They frequently "also (says he) shew a pride in attempting to "do great and surprising things, above the reach "of their abilities; whence they contemn the "usual exercises of piety approved by the "church, and recommended by the fathers. "Their whole talk is concerning their union "with God; at the same time that this union "is only with their *own* spirit, if not with a "*worse*: they boast of mystical transubstantia-"tions, concentrations of the heart, the annihi-"lation of powers, nay, of their whole being; "the marriage between created essence and "the deity; the spiritual sacrament of insepa-"rability; the dream of all the affections; the "absorption and dissolving in the spouse's em-

" brace; the triple hierarchy of the soul; prayer
" in passive quietude, spiritual ebriety, silence
" of heart, negative meditations, super-essential
" unions, the well and whirlpool of annihilation;
" love that deifies, transforms, unites, presses,
" embraces; sweetness that ravishes the soul,
" sucking the spouse's breasts; a ruminating
" neck, an absorbent enthusiasm: insensibility
" and oblivion of all things, producing an abys-
" sal indemnification with God; deific confrica-
" tion firing and consuming the heart; an eleva-
" tion (the original of these words are, Deificam
" incendentm et consumentem cor: elevationem)
" to celestial sweetness from an internal lan-
" gour; super-celestial introversion; darkness
" and shadow of God; Infernal allocutions,
" unknown elevations, amorous stretchings and
" applications; suspensions of the soul, fainting
" away, sighs, death of all the senses and pas-
" sions; uninterupted ecstacy; a cessasion of
" reasoning; the contract and opening of the
" heart; dissolving, flowing in inflammation, in-
" supportable leapings up; penetration to the
" inward recesses; wounds; fast bindings; in-
" separable allegations; looks that penetrate
" and delight; tremulous words; dove-like
" murmurs; sweet tastes; most grateful odours;
" sounds of celestial melody; super-mystical

" walks of God and the soul; spiritual impu-
" dence; misanthropic breathings; fire without
" coal; flame without a body; a meridian burnt
" sacrifice in a visceral and medullar penetra-
" bility; a wonderful and most delightful con-
" tact; joys and darkness of obscure night.
" These and such like high-sounding words
" (says the archbishop) are frequently spoken in
" this new school of piety, by the chosen mas-
" ters and inquisitive she-disciples, with so tre-
" mulous a voice, that they are felt in the most
" intimate recesses of their hearts." All this carnal flummery, it is almost needless to add, has been said and sung over again even in our day. This is the true chord to attract the ears and hearts of a pack of ignorant women; let that be touched by the genuine preaching swaddler, and he is master of the purses, &c. of his congregation; for pious women always lead.

END OF VOL. II.

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